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Molee, Elias

Molee's wandering

Tacoma, Wash.

1919

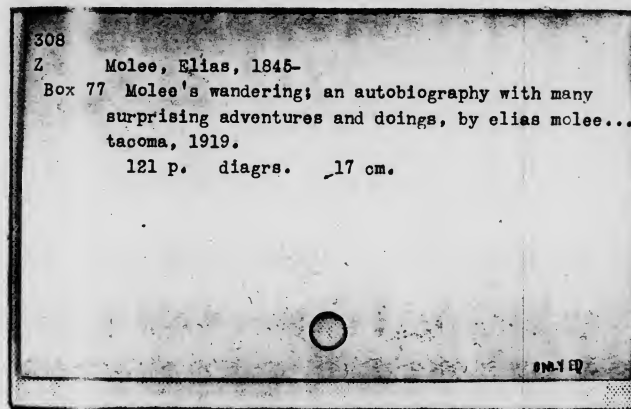
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molee's wandering,

an autobiography with
many surprising adventures and doings

by

elias molee, ph. b.

this book is dedicated to the young common
school children of all countries.
elias molee.

1919.

published by elias molee,

1911 market st., tacoma, wash., u. s. a.

price 50 cents.

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introductory

as this book will appeal to the ideal in a great measure, there must of necessity, be some few kind-hearted innovations. no capital letters will be employed, twenty abbreviations of the most frequently recurring words will be adopted, after the reasons thereof have been presented to the reader. i think small letters are more beautiful. i hope the reader will forgive me, if he or she should have a different idea.

the chapters will be numbered by the letters of the alphabet. new ideas and experiments are necessary, (prof. lancaster), according to a convenient new method. these three points will easily be understood and remembered after one single reading. after the student has become acquainted with the three points aforesaid, he will wish that they were in general use, unless old age has taken from him all desire for new ways. some men and women preserve their idealism during life.

in order to show the reasons for not employing capital letters, an article by the author is reprinted, as it appeared, without caps, in the "daily news," in the city of tacoma, state of washington, as follows:

"the folly of using 'capital letters'"

(by elias molee, ph. b.)

editor, "daily news,"

tacoma.

dear sir:—

i hope you will allow me to insert the following article, with regard to abolishing the use of "capital letters." this article is intended for the benefit of future school children, and for the good of humanity in general.

there is a greater injury in the use of capital letters than men and women are aware of, until their attention is called to it.

when "caps" are abolished, however, it will become necessary to adopt four (4) new short and simple rules for marking "copy" or manuscript, as follows:—

1) after every period of a sentence, put an "m" and "n" quad, in order to give a clearer opening between the sentences, where no "caps" are employed.

2) one line drawn under a word means *italics*, as before.

3) two lines drawn under a word mean **full-face**, for sub-heading or emphasis.

3) three lines drawn under a word mean larger and fuller letters for general headings, for posters, or for advertisements.

4) a waving line drawn under a word means spacing out, for emphasis or attention, as in the german, dutch and scandinavian languages, in place of italics; this is to say, that an "n" quad is to be placed between the letters and two (2) quads between the respective words, to give the words an extended and important appearance.

are not needed.

that capital letters are not needed. can be seen from the fact that many great languages do not employ them: as, hebrew, sanscrit and arabic. we have no "caps" in shorthand, nor in telegraphy, nor in the arabic figures, nor in the musical notes.

the old romans had but one kind of letters. that is, capitals only. now, if whole pages can be written with all capitals, then we can certainly print and write whole pages with small or lower case letters only. in neither case is there any difference, as to letters, whether they begin, or end a sentence. we have no capital, or extra sounds, in speaking; "b" (B) is pronounced in the same way in the proper noun "boston," as b (B) is pronounced in the common noun "boy"; much precious time, mental and physical energy is wasted by this entirely unnecessary double system of letters.

serve no purpose.

if we are to continue to use specially formed letters to be employed at the beginning of certain words. and under certain circumstances; that is, employ capital letters, according to the many regulations required. then all school children will be compelled to memorize thir-

teen (13) abstract rules of grammar in order to know where to place the capital letters correctly. only learned grammarians can place them correctly under all circumstances. whether we should write capital, or small "c" in "new york city" has been debated by learned grammarians. only a select few are able to employ capitals properly, and when "caps" are placed according to the arbitrary old rules, it is of no practical, political, religious, sociological, or literary value—simply foolish and thoughtless custom.

some say, "it looks better to employ capital letters." "looks," however, depend mostly on habit and education. would it look better, if we had extra capitals or specially formed figures in arithmetic, or a double system of notes in music?

no less an artist than hogarth, says: "the line of beauty is a curved line." now, capital letters consist mostly of straight lines, even at the top and bottom, making a monotonous appearance. the lower case, or small letters, on the other hand, are some of them short (a, n,) some deep (g, j), while others run above the main line (h, l), thus forming hills and valleys with diverse configurations. capital letters can therefore, not be called beautiful, in any true artistic sense, but only larger.

i have not yet pointed out the most injurious result from the use of capital letters. the following industrial and ethical point, however, requires some knowledge of mental philosophy, to understand the disadvantage of "caps," even after their evil eye is pointed out.

three different forms.

when capital letters are employed, they compel all words to assume three different forms; as, "HAND — Hand, — hand."

notice the difference in appearances of the three forms. each form must be organically registered in memory by repetition. the greater the number of forms are, the less repetition will there be of each in-

dividual form; hence, the weaker will be the suggestive action.

herbert spencer says in his "philosophy of style"; the suggestion action is strong in proportion to the number of times the word (idea) and the sign (symbol) have been associated in consciousness," the greater number of forms our words assume on account of the useless and cruel capital letters, the fewer number of times will the given word and forms be associated in consciousness, to strengthen the suggestive action. if there are three forms of each word: 1) all "caps," 2) partly "caps," 3) all small letters, then none of the forms can be restamped into consciousness so often, as when no capital letters are employed. we do wrong to our children to burden them with the capital letters, and the concomitant thirteen (13) abstract rules of grammar. the capitals are wrong, cruel, non-ethical, non-artistic, and non-scientific.

if nature did same.

let us suppose, for a moment, that nature should be so unkind to us, as the capital letters are. suppose all objects around us should assume three different forms, as our words do, on account of the unfortunate use of capital letters, and suppose these forms should change from moment to moment without any inherent reason or necessity, how hard would it then not become to get a thorough acquaintance with surrounding objects. remember that every form requires much time and energy to organize into memory, and remember also what herbert spencer says: "the more mental energy required to master the symbols, the less surplus energy is left for the ideas symbolized."

if writing and printing had no capital letters, writing would become simpler, easier and more legible (readable). if the printed word were always seen under the same form at all times and places, like the faces of men and women, each form would become so firmly registered in consciousness, that reading would become about three times easier with one form than with three forms.

i have ceased to employ "caps" in my correspondence.
the twenty abbreviations used.

b—be	n—and	u—you
bn—been	nsf—etc	v, of (ov)
cd—could	nt—not	wd—would
cm—come	shd—should	wl—will
e—the	shl—shall	ws—was
hd—had	t—to, too	l—one
hv—have	tm—time	

e abbreviations wl b understood from e context in reading, even without a key. later on, e people wi cm t desire more abbreviations, because they are so easy t learn n remember. all our printed words are arbitrary signs, tacitly agreed upon; why then nt make e few ever-recurrent words briefer? this wd save work, ink, tm n eye-sight. there is an immense value in abbreviations. every nation ought really t begin with 20 v e most frequent ones, n later adopt 100. when this number hd bn made part n parcel v every-day writing n printing, 300 abbreviations shd be taken in n used constantly. even 1,000 abbreviations cd b used.

shorthand writers cn find e proper words. let us take a glance at e astounding profit from so small an investment, as e easy learning v a few abbreviations. if we adopt 20 of them, then 17 words in a 100 words wl, on an average, become shorter. if 100 abbreviations b adopted, 41 words out of a 100 (41%) wl be shortened; if we adopted 200 abbreviations, 56% of e words wl be abbreviated; but if 300 of e most frequent words are abbreviated, 61% wl b shortened. 300 shortened words wl cause all writing n printing t occupy one fourth (25%) less tm n space in writing n printing. a 400 page book wd b reduced t 300 pages. a 6 column newspaper wd contain more matter than e ordinary 7 column daily paper. 6 columns is considered by many printers e ideal size newspaper t manipulate. 300 abbreviations wd b worth hundreds v millions v dollars t every great nation, every year for all future ages. all books, pamphlets, n circulars wd become cheaper, education wd become easier.

this is nt, however, e whole v e argument in favor v adopting 300 abbreviations. think v e saving v eye-straining. it is evident, that, if 300 abbreviations b adopted, more than half v e words employed n writing, reading n printing wd b shortened; hence, e eyes wd nt need t move so fast over e lines t keep up with e voice in reading aloud. e tongue wd pronounce e words in full, while e eyes wd b favored by shorter words. e tongue is a much stronger organ than e eyes. we cn, therefore, say, that e abbreviations wl save tm, ink, paper, space n eye-sight. 300 aabbreviations listed with e key-words, wd occupy less than 2 pages v an average book, which list every child cn easily master, after he has learned his letters. let us hv a gentle moderate progress for e benefit of posterity.

alphabet-numbers

e 3d point v advancement in e simplification v writing n printing, wl consist in merely exchanging e very long, inconvenient n clumsy roman lettered numerals for e clear, short, self-explanatory alphabet numbers, employing our own ordinary letters, according t their order: "a1, b2, c3, d4, e5, f6, g7, h8, i9, o naught, a-a-11, a-b-12, nsf. b-o-20, b-a-21, b-b-22 nsf. aiad (1914), (roman, "mdcecxiv.") pronounced, "ay-ei-ay-de," (a-i-a-d).

in using e new alphabet numbers, care must b taken t place a short dash between e letters, where 2 or more v them are employed, in order nt t confound these numbers with ordinary words "a-d-d" means 144, but if written without e dashes, wd mean "add" (a verb). "b-o-b" (202) wd mean "bob," without dashes between; that is if letter numbers were nt separated by dashes, n pronounced separately, as, "be-o-be" (202).

a double system v numbering objects, adds much t convenience n clearness. we often see in our post offices, that some boxes are numbered by e arabic figures; as box "2" or box "b" or drawer "d" in e few cities e streets are numbered with arabic figures in one direction; as, north n south, while e streets running east n west are numbered by letters; as "4th street" n

"d" street. this is now e case in our beautiful city v tacoma, washington, u. s. a.

in e bible, we find e chapters are numbered with roman letters while e verses are numbered with arabic figures. wd it nt b more convenient t write, "st. matthew," chapter "b-h," than chapter "xxviii" nay, it wd nt b necessary t write e word "chapter," if it were known, that alphabet numbers always referred t e larger division (chapter) n that e arabic figures referred t e smaller divisions (verses). ministers cd simply write n say, "my text is found in st. matthew, b-h 21 n 22."

i hope t employ this gentle innovation as it represents one v my honest youth's ideals. no "capital letters," except in quotations n illustrations 2); 20" abbreviations are used in a few pages to show their beauty."

let me now use only e five most frequent "standing abbreviations," as "b, bn, e, n, nsf—be, been, the, and, and-so-forth."

there will probably b a hundred mistakes in this book, both in language, religion, philosophy n politics. e chief value of any newspaper, or book, however, is to present ideas so as to b understood, considered, remembered n acted upon. capitals may be used to obtain more useful n short abbreviations; thus, A—answer, Q—question, G—God, nsf. Ab—abandon, a—B, absolute, a:B—abbreviate, Ab, absent, nsf. e capitals must b learned to understand old books any way. this book will deal largely with e simple n child-like manner of living, working n thinking from 50 to 70 years ago, n this will appear both new n interesting to young people, and old people will remember their childhood days. this book has endeavored to create a kind n friendly feeling among all nationalities in e future.

let there be friendly, daily n mental companionship between foreigners n e old line americans, to produce harmony n respect on e basis of democratic equality. there is some good in all men, when we find it thru friendly comradeship in life n literature.

let all nationalities avoid e offensive boasting n feeling of superiority n "meet on e level n part on square."

e power of custom, even when injurious to public welfare, is so terribly strong, that it holds us as in a vice. men must, however, strive to become masters of their surroundings n make things easier n more pleasant than our ancestors were able n wise enough to do. we must b tolerant to one anothe's faults n make corrections only at proper times in a kind n polite way. how can children n men become more intelligent n honest?

elias molee.

1911 market st., tacoma, wash., u. s. a.

an autobiography of constant wandering n surprising experiences.

at home

i was born e 3d day of jan. 1845, according to e christian reckoning of time, or 7845 after e founding of babylon, 6000 years before christ. e reason why i give e old reckoning from babylon, e oldest written record of man is because father said once to a visitor, that it was very inconvenient to have 2 starting points for historical dates, as it compelled us, in reading of important events, to remember before or after christ. 1 single straight line in reckoning time would b simpler n easier to understand n remember for young people, than e double system of before n after.

my birth took place 17:20 o'clock, according to e reasonable new railroad hour-division in canada, or 5:20 o'clock afternoon, according to e old double system of constantly saying "forenoon" or "afternoon"; that is, "f-n" & "a-n" (a. m. & p. m.). my parents' house was in e backwoods, 30 kilometers (20 miles) southwest from e then small town of milwaukee, in e state of wisconsin in e republic of "usona," (u. s. a.); that is "united states of north america."

when a boy, i always called our great country "usona," instead of america. our german neighbor, mr. shuma-

ker, often said it was not proper or right to call "e united states," "america." all men in both north n south america, are "americans"; hence, this country should be called by e fine name of "usona." this is really an abbreviation of e lawful name. several countries are called "united states"; hence "usona," usonic, (american), n usonaer (american person).

we all lived in log houses, as once e great president lincoln did; hence, we were not ashamed of it. nearly e whole of usona lived in log houses, outside of a few of e larger cities in 7845 (1845).

we had a farm of 80 acres (32 hektaires) in e forest with open grass land for plowing or for hay, for our dear oxen, cows n sheep. e forest was full of wallnut trees; cherries, grapes, plums, hazelnuts, strawberries n gooseberries. there were also rabbits, n quails by e thousands in e woods.

father came over to usona in 1839 with e "luraas party" from southeastern norway, from "westfjordalen" in tin. dear mother came from e same valley in norway to usona in 1843. her maiden name was anne jakobsdøter einung. father's name was easier to a usonaer to pronounce, "john evenson molee," or "moli" (old form).

i often wished, when a little boy, that i might b as tall n as heavy as my father. afterwards i had my wish fulfilled with heaping measure. at 25 i became 72 inches in height, n 185 pounds in weight. father was 70 inches in height, n weighed 175 pounds in usonic weight. mother was a middle sized woman of a kind hopeful disposition, always looking at e bright side of life. all our grand parents were small land owners in norway.

1 year after mother came to usona, into e old "muskego settlement" she married father. befoe marrying, they were far-seeing enough to get a piece of land n build a log house of their own, so they would not have to pay rent to a landlord. i heard them often say, that no people should marry or have children, unless they can own enough to buy a small farm, or house lot n garden in or

near a city, free from debt.

it is not well for e little babies to do so. "people who own their own houses," father said, "live longer, n their babies die away only half as often, as e babies of renters." oh: it is far better, in e long run, to prevent too many babies coming into e hard world, than to have over-population, poverty, sickness death, low wages, high rent, slavery n war. it is better to die than to b a poor slave.

father was a constant reader of history n of e northern godlore, (northern mythology), he clung strictly to e habit of "daily family reading," he always read aloud every evening before meal from 15 minutes to half an hour, according to time n feeling n interest, in order to increase knowledge. father, mother or aunt gerda read aloud by turns, in order to practice. we children had to sit still n listen. we were especially interested in stories about valhalla, odin, thor, baldur, frigga, heimdal, gerda, e fighting giants n e little fairies.

valhalla means e chosen hall or heaven for those killed in battle. odin is e highest or chief god. thor is e god of thunder, which we hear, when he is out riding with his wagon, drawn by 2 goats through e air. e louder it thunders, e faster he rides. thor is very strong. when he puts his belt around himself, nothing can stand against him. for his belt makes him many times stronger than he already is. he has a wonderful strong hammer, called "miolner" (grinder, miller).

when he throws this hammer against a fighting giant, it knocks him down n e hammer comes straight back again into thor's hand. heimdal watches over e rainbow. i called my brother, halvor, heimdal, n my sister, anne, i called iduna, who is e guardian of e apples of immortality, for they keep people young.

gerda is e beautiful daughter of a great giant, n e wife of fry; hence i called my youngest aunt, (mother's sister) "gerda." our large oxen, our good n true n strong pioneer team, i named, "lymir" n "skrymer," after 2 giants in jotunheim, ("giant's home"). our large red danish dog, a real giant, i named "garm."

who guards e way to helheim, a place, where e dead sleep in quiet peace.

father got garm in milwaukee for a 2 year old bull. garm was only 3 months old. father got him from a frenchman who had a dog-farm of nearly a 100 dogs of many kinds n of many minds n sizes. i was very much pleased with my dog "garm," which father said i might have as my own, if i would be kind to him, not kick him, but feed him n teach him to understand norwegian, n never trade him away.

father n mother often laughed at me for giving such odd names to men, women n animals from e old teutonic godlore. father n mother were true believers in e bible, in god n in jesus.

mr. shumaker belonged to a wealthy family not far from kiel in holstein, northern germany. as holstein was then under denmark, he had learned both german n danish-norwegian, so that i could talk with him, before i learned english in e glorious common schools of usona. mr. shumaker had received a good scientific education in germany. he came to our muskego settlement with more money than e rest of e neighbors, n he had more land n a better n larger house, grainery n barn.

mr. shumaker asked me, why i called my dog "garm," one day, while my brother heimdal, sister iduna n i visited otto n emma shumaker, in order to play, sing n dance with them. i answered, that i got e name "garm" from e old teutonic godlore, where it speaks about odin, his wife frigga, n their son baldur, e war-god, thor, n e dog garm. mr. shumaker put his finger on the top of his nose, as was his custom, when he had something of importance to say.

"my young boy, elias, stick to your northern teutonic religion," i was so surprised that i could not utter a word.

i was so horrified at such unchristly talk, that i ran out of e house to play with otto n emma; my great dog garm ran out with me. after playing a while, we saw 3 indians going by, having only a long shirt on, n feathers in their hair, n squirrels n rabbits hanging to their belts.

oh; how fast we ran into e house. when we came home we talked about e wonderful sight of indians.

i told father n mother about e indians, that we had seen, n how they had scared us. they only laughed at me n said, that e indians were not dangerous; they cannot b blamed for their uncivilized ways n habits, because they have not learned better. as they have had no religious instruction, teachers, or common schools, where they could have learned how to dress; how to cook, or farm, or learn different trades. father was a lutheran lay preacher, but kind towards other preachers n believers.

chapter b pick berries

otto n emma shumaker got leave to go with heimdal, iduna n me to our home, n then we wandered into e forest to pick grapes n cherries n learn to understand one another. emma n otto spoke low-german at home. we spoke only norwegian, as our cousins east of us, e tveito family. e adams family understood only english, north of us.

oh; how much trouble we children had with so many different, difficult, irregular languages.

e children could at first not understand one another. our parents had lately come from europe, n settled into e backwoods, 20 miles southwest from milwaukee among e indians, who had a different language. we had then not had time enough to learn english or usonic (u. s.), but which we tried to do as fast as we could. father said "every person should know 2 languages, to increase his international sympathy."

fortunately, hunting, trapping n fruit picking was free to all men; even free range for our good cattle, sheep, hogs, n chickens. we farmers fenced in only our plow n hayland. land was sold to us by our kind old "uncle sam" for \$1.25 per acre in 40 acres square tracts. e neighbor's doings n sayings appears to my mind's eye as if they had happened this year.

1 day otto n emma shumaker; torgrim, jakob n anne tveito, (our cousins) came to our house to pick plums

n grapes in e near-by forest. mother said, we should go to e usonic (american), adams family, so that they also could share in e fruit gathering; that is, we should take henry n mary adams with us. we made signs to otto n emma shumaker to follow us n called out "go adams, go to henry, mary." they understood those names—"adams, henry, mary." n they could imagine e rest.

as we started on our wandering thru e forest, mother told us in norwegian to look out for snakes. we always walked barefoot in summer in those early pioneer days. as e country was undrained n full of small sloughs n mud ponds, there were many rattle snakes near wet places. mother consoled us by saying, that you need not be afraid of the wild cats or wolfs, for garm, your large dog will drive them away.

when we had gone half way to mr. adams, we came by a little pond. oh: there we saw a monster rattle snake, or copperhead, walking across e road in front of us, then we thought of mother's warning. we shrieked aloud to otto n emma shumaker in our language "slange, slange." (snake, snake). otto who had not understood mother's warning took a stick n ran after e snake, but when e snake lifted his head high up towards him, he became scared also n ran back. we called our dogs, which came to us very quickly.

e dogs barked fearfully at e great snake, but did not dare to come in front of his poisonous fangs. e dogs, however, were wiser by instinct, than we thought. while 1 dog barked in front of e snake, another dog bit him hard in e hind end. shook n slung e snake away, before he could bite e dog. e dogs kept up this plan of battle, until e horrible monster was tired out n finally killed.

when we came to mr. adams, to get henry n mary to go with us to pick plums, we got into a new trouble with e language. henry n mary could not understand our norwegian, nor otto n emma's german. when henry n mary saw our great crowd; that is, otto, n emma shumaker, torgrim, jakob n anne tveito, my brother

heimdal, sister iduna n me, 8 children in one crowd in that thinly settled forest, they were surprised at us n our dogs. they looked especially at my large red dog garm.

henry n mary adams, who were picking something in e garden, came n spoke english to us. none of us understood it. otto shumaker, e oldest among us, held up his tin pail n said "kom pluck plum." it happened, that these words were so much like english in sound, that they understood them. henry n mary adams ran into e house n told their mother, what we had said. she came to us n said something, but we could not understand. both mr. n mrs. Adams knew us by sight, as they had often bn to our house, because father could talk english very well.

father came to milwaukee in 7839 (1839) n worked 3 years for a usonaer (american) by running a ferry boat in summer n chopping wood in e winter. in milwaukee he learned e english n e indian language. milwaukee n e surrounding country was full of indians then, deer, bears, wildcats, wolves, squirrels n rabbits. when mrs. adams saw us, molee's children, she let henry n mary go with us.

they took a little home made basket with them. we waved our tin pails with l hand n made motion with e other, saying "kom pluck plum." henry n mary followed us. half way between our homes was a large thicket of e best n sweetest plums, i have ever seen or tasted. torgrim tveito soon cried out to e rest, "kom her te me" (come here to me). e other children repeated those words over n over again, as is natural to young boys n girls "kom her te me."

in this way we learned to understand one another more n more from day to day. 1 day we caught hold of 1 or 2 english words from henry n mary adams. at another time, 1 or 2 words from otto n emma shumaker in low geman, sometimes they learned 1, 2 or 3 words from e tveite or e molee children in norwegian. as e norwegian n german children were e most numerous, e new union language leaned largely towards e teutonic side

with very few latin words.

we added to our stock of words from day to day, week to week n month to month, until we children had a new n complete language of our own make, sufficient for all our needs. it was a wonderful speech. it must be confessed, but we could, after a surprisingly short time speak it as easily n fluently, as our own mother tongues.

tutitu.

father called our home-made union tongue, in jest, "tutitu." we adopted that name for our new language. as e norwegian children always added "a," when they meant more than 1 thing; as "to oxa," (2 oxen) "to kata" (2 cats) "to hunda" (2 dogs) nsf. all e children did so. as we children could not remember e exceptions to e rules, we made all words end in "a," when more than 1 thing was meant; as "two mana" (2 men); "tri fingera" (3 fingers) nsf. we also said "gud, more gud, n most gud," for "good, better n best."

after we had learned e tutitu union language, we children liked it so well that we spoke it even at home among ourselves. we also used it as interpreters between our parents. when mrs. adams or mrs. shumaker came to our house, they always took along with them henry or mary or otto or emma, n sometimes both, they were all very anxious to visit their neighbor's children, where they could speak e easy "tutitu," or play going round in a circle singing n dancing.

mrs. adams told henry in english what she wanted n henry told it to me, in tutitu n i explained to to mother in norwegian. mother then gave e answer to me n i gave it in tutitu to henry, n he told his mother in english (usonic, american). in this way tutitu became an international speech, a go-between among different people n tongues. at last our parents began to understand tutitu also, but they could not speak it, for want of practice.

we learned to speak tutitu mostly while wandering in e forest picking wild strawberries, gooseberries, grapes, cherries, hazelnuts n walnuts. what we did not eat ourselves, n could not store up for winter use, we sent to

milwaukee, where we got store goods for it. in this way, we helped our poor parents wonderfully n had much fun among ourselves in doing so. little sister iduna n little anne tveito played n ate nearly as much fruit as they picked, especially of strawberries, gooseberries n plums. e nuts, however, were too hard for them to crack. as they were very young, our mother said, we should not urge them to pick any more than they wanted to do. "when you become tired, you can rest, my dear little children," she said.

1 day father n mother said that in a day or 2 we should have a great company at our house, for e thrashing machine was coming. uncle, colonel hans heg, who owned e machine, would come to help to thrash our wheat n oats. we had only 3 stacks of wheat n 1 of oats. we children were so glad when we heard e great news, that we jumped n danced in a ring, n sang our daneing n marching songs.

e machine was small n old fashioned. it was set in motion by 2 oxen walking up n down on an inclined belted floor. when they made a step ahead, they glided a step back, thus they turned e belt, which drove e separator. e separator was so small that they thrashed no more than 100 bushels in a day, if i remember right, after 68 years.

chapter c

learning to read n trap.

i learned at home, to draw lines n squares n pictures little by little, at 4 n 5 years of age. mother n father n aunt gerda taught me by turns to draw n to read. i can remember e 1st time they began to teach me e names of e letters in norwegian n afterwards in english. father said that all children should learn to draw simple objects in order to increase their accurate power of observing e nature n proportion of things. he added, it will help e dear children thru life, n make them clearer writers.

i liked drawing on my slate, but i did not like to learn e names of e letters at first. e first time mother took

me on her knees, kissed me n said. "now my sweet boy, you must learn your letters, so as to b able to read, or you will b an ignorant heathen. then every dishonest man can fool you n cheat you, because you cannot read n find out e truth for yourself." she had a norwegian a b c book with pictures of 4-footed animals n birds. i remember well a big rooster on e front page. she used a hen feather to point to e letters, n told me to name them. I repeated after her.

she said "ah," n i said "ah" (a), "bay"—"bay," (be) "c" — "say." that is as far as we went e 1st day. we repeated those 3 letters many times. she kissed me again, n said, now my willing dear son, let me show you e difference. you can write them on your slate. you see "a" is low n has a little hook on that left side, n then goes down so; it has also a hook, in e lower right corner. now look at "h"; you see it is higher than "a" n has a hook on e lower right corner. do you see, my child? i said "ja," i can write that with my slate-pencil. o, yes my darling, you can try in a minute. look now at e hen feather, where i point to 'e.' do you see it is round like a horseshoe or a half-moon?"

mother let me down n told me to bring in a few sticks of wood for her. she said she would make us some good pancakes with milk in e dough n much egg n butter in it. she knew, i liked that. e eggs sold then for 5 cents a dozen, pork 3 cents a pound, wheat 40 cents a bushel, we ground our own flour at e local mill at waterford in racine county, 7 miles southeast from us. as i went out after wood for mother, i forgot about e good pancakes, n though only of "a b c." i kept on saying out loud "a b c"; mother laughed heartily at me.

i hunted for my slate pencil, which i had lost. mother gave me another pencil, but said that if i lost that 1, i would have to pay for it out of my penny box, which my parents, uncles n aunts had given me. i was so afraid of losing a penny, that i begged mother to take care of e pencil for me, when i did not use it. i started to imitate e printed letters, "a b c" as well as i could.

we had not come to e script, nor to e capital letters yet. mother said, that when father, who was helping a neighbor doing some exchange work, came home i could show him my writing.

father was highly pleased. i was his 1st child, n this was e 1st time he had seen me write. he took me on his knees, stroked my hair, n said, he hoped i would become a good model man; a man, who had 1) knowledge, 2) self-control, 3) honesty, 4) love for humanity n 5) bravery; e 5 most needed virtues. "i see, my learn-willing son," he added, "you have imitated e printed letters, a-b-c medium well by seeing them, but can you pick out a-b-e out of order in any part of this page of your little book? now find your hen feather, n point to "c" on this page." i hunted n pointed to "o," he said, "no you did not hit e right letter, my boy. o is fully round like a ring, but e is open on e right side like this. here is c n here is o."

i soon saw the difference. after that i could pick out "c" anywhere in e book. b n a were easier to find. after the 3d day my parents added 2 new letters each morning n repeated, what i had learned before. i think i mastered in 1 month e small letters n to spell n pronounce a few short names; as "axe, box, cat, dog, egg," nsf. e hardest n driest beginning was over. learning to read was not as heavy a burden as i feared. it cost no money.

father said that in iceland, e law commands all parents t teach their children to read, write n draw simple objects at home. before they go t e public common schools. what can a child, who cannot read, do in school? "it is a shame," he said, "to those countries, as russia, mexico n india, where so few sane grown people can not read n write now 1850. when a man or woman can read, they have e key to e world's wisdom. they can then hold sweet communion n company with e learned, with e heroes n martyrs of all lands n ages, n learn how t take care of their bodies n health.

when i think back on my childhood days, there is nothing, that makes me love father n mother so much,

as e loving memory of their companionship n e labor they had with me to teach me to read themselves. i can see in my mind's eye, how they pointed to e letters with a henfeather, day after day; how they helped make pictures for me to imitate. how they read aloud to us children interesting histories, stories n fairy tales every evening; how they played with us n took us along to visit neighbors n friends, n explain things t us. may they go t sleep at last in peace until odin blows e gjallarhorn to wake them up. they will live forever thru their good honest works, n thru their children; that is, thru heimdail, iduna and me.

trapping rabbits, pheasants, quails n squirrels under falling-traps or boxes, was my greatest pleasure, when i was a young boy. father encouraged me in this n praised my ingenuity, which made me more willing to go on. we had no steel-traps, but something, i made myself. this hunting furnished good soft meat for our poor family, so that they could sell that much more of beef, pork n mutton in e nearest towns.

boards or store boxes were scarce in e muskego settlement in my boyhood. i had t make falling traps, or boxes of small poles of 2 or 3 inches in diameter n 2 feet long. i placed 2 poles first on e ground n then 2 on e top of e lower ones, forming a square, then 2 more on e top of e 2nd ones, but a little farther in, so as to make a pyramid, wider at e bottom n narrower at e top. after that i put a bracing pole across e top with a piece of rope tied t e under poles.

at e corners i had t cut into e poles, so as not t make e openings so large, that e quails, rabbits, or squirrels could crawl out. on e top i left an opening with a slide, which i could pull to 1 side, so that i could put my hand into this wonderful trap to catch my game by e neck n end their life in a very short time n with e least amount of pain, as father said.

e next question was how t make e sticks t hold up e box or trap 9 inches high, for e game t walk under it. father showed me how they made such sticks in norway, in e form of e figure 4. e horizontal stick was

about 9 inches long with a piece of corn or bread on e inner end. when e game gnawed on this bread, e box fell over them n they were imprisoned until i came t take them with me home.

another great use i made of these trap sticks, was to catch mice in e house or grainery. e sticks were then made smaller n shorter with only a flat board n a flat stone weight on it. a small piece of cheese was placed on e horizontal stick. when e mouse touched e cheese, down came e board n squeezed it to death in a minute. when otto, henry n torgrim, our nearest neighbor boys saw my traps, they also went into trapping in this way, for there were plenty of game in those old pioneer days. very often, brother heimdal n sister iduna went with me into e forest to help me carry my game. i had 3 traps n sometimes, i got game in all of them. then there was great joy among us all. when we came home we clapped our hands n cried "halleluja."

the 1st day i went to e common english district school, i can never forget. i was then a little over 7 years of age. my father walked with me. it was in e month of may. green leaves n flowers were seen beneath n above us. in e forest e birds sang in e tree tops, e amusing squirrels jumped from 1 branch to another. it had rained heavily e day before. father walked in high boots, but i was barefooted. as we came to a low wet place in e road, father let me straddle on his strong back. i placed my arms around his neck, n he put his arms behind him under me. in this way i felt very proud n happy n easy. i asked father 1 question after e other. what kind of bird is that? i said. "that is a black crow," he answered. "is there no white crows, papa?" "no, no, they are all black." why are they all black? because god makes them so. you can ask e teacher during e noon hour," he added. he always answered my questions, or said he did not know.

after a few steps ahead, i saw e most wonderful sight in my life. i cried out with excitement, "oh! papa,

see all those big red calfs, jumping over e low rail fence there." father laughed n said, "that is not calves, that is american deer. some indians north of us, must have scared them out of e forest, or maybe wolves have been running after e poor innocent deer." we counted 28 of them.

early in e young days of e muskego settlement, e wild forest was full of those beautiful animals. there were few hunters, besides e indians to kill them, in order to obtain food to eat n fur for clothing. none at that period had e leisure time, nor e barbarian depravity to hunt n kill e harmless n beautiful deer for idle pleasure or pastime.

"my dear boy, elias, i hope you will not kill innocent harmless animals like deer, squirrels, ducks, doves nor rob a bird's nest for e mere fun of it." "no, papa, but i like only to kill mice n gophers for fun." "oh," he said, "that is self-defense; that is necessary n right."

chapter d

school life.

before we came to e log school house, i got down from father's back, n he led me by e hand. we came a little before e time t call e school together, which time was always precisely at 9 o'clock. i saw boys n girls at play; boys at leap-frog; that is, some boys bent down with their hands on their knees, standing in a row, then e hind most boy jumped straddling over those in front by turn.

e girls played catching one another running between two agreed on stakes. i thought that was fine play n i said, "papa, i can jump over e boys like e others." he answered, "oh, yes you are a good jumper, but wait till some other time. we must now go into e school house n talk with e teacher, miss mimer.

miss mimer, my first teacher, sat reading behind her desk. e door stood open n we walked in. she arose to meet us half way. father said "good morning. i have a boy here, i should like you to teach him english. he has only learned a few of e most common words.

he can only understand e most simple sentences."

miss mimer said, "if your boy comes every day to school, he will soon learn, i am speaking english all day. he will hear a new word now n then every hour from me, n he will hear many words from e pupils, besides many new words will come to him from reading, children learn a new language easily. i know that from my own experience. "dr. mimer, m father, sent me to a german school 1 year to learn e language. i boarded with a german family, so i mastered e language in one year. i am now glad, that i can read english n german." father said to me, "give e teacher your right hand." miss mimer took my hand n asked what my age n name was. she wrote it down in e school register. when father walked away, i cried out loud n said i was afraid to b alone. father came back n told me that e teacher would be as kind to me as my mother.

miss mimer, e teacher, patted me on e head n stroked my hair n kissed me on e cheeks. she said, "there must b some of e children, that you know, my boy." father answered for me n said, "he knows e shumaker n e adams children." miss mimer replied, "we shall go out to e children, where they are playing to make you acquainted with them." miss mimer beckoned to e children to come t oher, which they all did.

when the came together, i at once saw, with great joy otto n emma shumaker, henry n mary adams n spoke our "tutitu" union tongue to them. all e other children n e teacher laughed at me. father said, "my dear terrified boy, you must now speak english as well as you can. he also explained to e teacher in english, how i came to use this home-made dialect. e teacher said, "here is a new playfellow for you boys, you must not hurt him, or any one else." now i began to feel safe, n not alone.

father returned home n e teacher, miss mimer walked back into e school house. in a minute or 2, e school bell rang, n we ran into e school-house as fast as we could, to see who could get in first. i took my seat by

otto shumaker. there was plenty of room, for e house was large n was intended to be used also for religious service, for town meetings, for lectures, political speeches n magic lantern shows.

i called e teacher, miss mimer (pr. meemer) because mimer was e guardian of "wisdom's well" in e teutonic god-lore (mythology). her parents were liberal irish protestants. her father was a physician n surgeon (wound-healer). i do not remember his first name, except that it commenced with "m," whether it was murphy, mahony or malony, i cannot say, but i know miss mimer was e best teacher i ever had.

miss mimer was a tall n slender woman about 30 years of age, with dark hair n eyes, n of a smiling n sympathetic nature, but independent in her way of thinking n reasoning. she always asked "why, when, how, where." she told us over n over again to find e true reason or cause of things n acts. ask "why, how, when n where?"

miss mimer told us we should believe nothing, that we could not understand, but hold our opinion in suspense, until both sides, or 4 sides had bn heard or seen. e first day i attended e english school, you may be certain, that i wondered mightily, what would happen next. something wonderful did happen.

"now, near children," she said, "we shall first have a little physical culture, or body-exercise." you may all move into e aisle, or e center open space between e 2 rows of seats (5 feet apart). we moved into e aisle, standing one behind e other. now i will go through e movements first. you know, my pupils, that every part of e body is strengthened by exercise, because more blood comes into e parts.

she began with e head n ended with e feet. my ears n eyes were all attention. she struck herself with e flat palm of e hands on e head, first e right hand n then with e left alternately, 5 times. she said this was to make us understand n remember better. then she looked straight forwards, holding her head still, while she turned her eyes to e right n left, then she turned

her eyes up n down.

she said this was done to strengthen e eye-nerve, so that we could see better n longer all thru life. after that she put 1 finger on each side of her ears. the index n e middle finger, n rubbed her ears up n down. i was surprised at what i saw. i thought that was playing, instead of teaching, but i enjoyed e fun of it. "now" said she, "we will have e **deep breathing exercise**, e most useful n finest of all. at e same time we exercise e lungs, we shall also exercise e arms n shoulders.

she lifted her arms, n shoulders n straightened them high towards heaven, as if calling on god in e sky, while at e same time taking a long, deep breath, bringing her hands down, saying "1," then up again slowly, then down quickly, saying "2." she repeated this 5 times. i was impatient to do that also, but, as this was e first day of school, she wanted to do it first alone, to show us; after that we simply followed her at e opening of school every morning.

she said this is a "**holy ceremony**," why? because we point n look directly up to heaven more clearly than in any other act in church or mosque or temple. every school, church, lodge, convention n legislature should b opened with this "holy health ceremony," in so far as raising e hands n breathing are concerned. it only takes a very short time n it develops e spirit of co-operation with health.

next she struck herself on e stomach alternately with e right n left hand to help digestion, n then in e same way on e back. after that came e most jolly exercise of all. miss mimer, our teacher, jumped up n down alternately, first with e right foot then with e left. we all laughed loud, but e teacher laughed also.

"now you will have a chance to take e same exercise, which i have shown you. you may follow me. without e explanations. it will take only 3 minutes. we struck our head, rolled our eyes, rubbed our ears, lifted our hands towards heaven, taking a deep breath, taking our hands quickly down to e shoulders, saying "1,"

this we repeated 5 times, then we struck our stomachs n our back 5 times.

i thought e most lively n interesting part was the jumping up n down exercise, after which we took our seats again. miss mimer said this would strengthen our feet n help digestion n blood circulation. "this exercise, my dear children, you should take at home every evening before you go to bed, n every morning after you have dressed yourselves, n keep up this exercise as long as you live with more or less energy. it will add from 10 to 30 years to your lives n make you healthier all e time. you must, of course, also find out, when you become older, what is most healthy for you to eat n drink, find out thru health-lore (hygiene). study that often, eat often fruit, vegetables, whole wheat bread, eggs, n butter, drink much good milk. do not smoke or chew tobacco, nor drink alcohol, if you begin, while you are young, my dear pupils, you may not b able to quit, when it hurts you.

e habit will hold you bound like an iron chain around your feet. if you smoke n drink, you will spend your money, n have ragged clothes, n poor food, n you will often lose your jobs, because people do not trust you, if you smoke n drink alcohol when young, you will lose your self-respect, self-control, n money, then you may be tempted to steal n rob n then b put into prison.

oh! what sorrow would that not be to your loving father n mother. think, how they would cry over you, even if your fathers smoke tobacco n drink alcohol, still they rather you would not do it. all good parents wish their children to b better, wiser n happier than they have bn n are themselves. b a goodian (super-Christian) in your life. all young people should try to b model men n women, when they have grown up. i was much affected by our teacher's well-meant n kind advice. indeed, who would not b affected by such advice. she told us not to swear or use slang words. don't say "white man" for noble or good man.

miss mimer, our teacher then took her seat behind

her desk. i wondered what would happen next. i was full of curiosity, as this was my first day in an english country school. there were 30 children in e school, which is all that 1 teacher, with many different classes can do justice to. at that time e teacher's freedom n individuality in teaching was greater than i have seen since.

miss mimer opened a book n said she would read a short old fable to us from aesop in greece. i wondered what greece (grease, fat) was, but as soon as e reality was discovered, e mystery dwindled like a fog before a bright sun.

chapter e

school life continued.

miss mimer said that in some schools it was a custom to read a chapter from e bible, but in our country, where there are so many sects, a great agitation has arisen against bible reading in school. we have here many nationalities of different beliefs n no belief. e best we can do under e circumstances, is to teach pure n general morality n ethics; that is, duty between man n man, "honesty, kindness, helpfulness, n brotherly love, public spirit n general humanity towards all nations n colors is e best to teach—make men honest n kind. extreme nationalism will cause international hatred, injustice n war."

She read a story about e shepherd boy n e wolf. for a long time i forgot e exact words, but i have since procured a copy of e instructive n useful "aesop's fables." it read as follows:

"a shepherd boy, who watched a herd of sheep near a village, brought out e villagers 4 or 5 times by crying out, 'wolf, wolf!' when his neighbors came to help him, he laughed at them for their pains. e wolf, however, did truly come at last. e shepherd boy, now really alarmed, shouted in agony of terror: 'pray come n help me; e wolf is killing my sheep.'" no 1 paid any heed to his cries, nor helped him. e wolf

having no cause to fear, took it easily n wounded or killed many of the herd."

miss mimer arose in front of a long n broad black-board n said: "i have taken more time to talk to you this morning than will be necessary in e future. i have done this that you may b better acquainted with me. e first half-day of a school term is e informal half day. tomorrow i will show you something interesting, my dear children. now i want to tell you about our rules of order n about our program. you will soon b able to remember that.

let me say a few words about whispering n about going out. i wish to give you all e freedom i can, if you do not abuse that freedom, otherwise i will be obliged to put you on another seat by yourself, or punish you n tell your parents, if you disobey. i began to wonder if i could not whisper, or go out, when i needed to do so, that would be worse than going to helheim, to e sleeping home of e dead in a teutonic godlore.

e teacher continued: "I will not forbid all whispering among so young pupils as you are, in this country school. you may often help each other, how t pronounce an english word, how to write a letter or make a picture. when you whisper, however, put your mouth close to e ear of e whisperee in a low n subdued manner, so that you do not disturb e pupils. learn to think of e comfort of others, while you are young, n then you will become gentlemen n ladies when you have grown up."

miss mimer stepped to e front of e desk with a small globe n a dictionary full of pictures in it. she said, you may now all move into e aisle n stand in a row one behind e other." we did so, i wondered what would happen next, but i kept still as e others did. i looked especially at otto shumaker n henry adams. "you may come to me," she said, "one at a time n i will teach you how to whisper to e whisperee."

We obeyed, as a matter of course. this was my first lesson in discipline; excepting e wonderful body

exercise from head to feet which we did in lively concert. when we came to miss mimer by turns, she whispered into our ears, so that no 1 else could hear it. "knowledge, self-control, or self-command, honesty, humanity, n bravery, will make e world better than it has bn" This is the great quintinity or fivefold virtue.

after we had taken our seats, she said, "now i will show you, how to walk out, during school hours. i hope most of you will never need to go out. you only have to b in e school room less than 1 n a half hour at a time. you know school begins in usona (u. s. a.) at 9 o'clock n, at 16 o'clock it closes. before 10:30 we have 20 minutes recess or freetime, then 1 hour free at 12, n before 14:30 o'clock we have e afternoon freetime.

"however, if some of you need to go out occasionally, i will show you how to do it. walk slowly on your toes n as quietly as you can, in order not t disturb e other children. always think of e welfare of others, then others will think of your welfare. when you come to e door, open it carefully n shut it quietly, as you see me do it." she opened e door n stepped outside, then opened it n shut it as she wanted us to do.

i looked with both eyes at her, she continued: "i have an other proviso or rule, attached to your going out freely without asking permission. only one at a time can go out, before e first one comes in again. you must, therefore, come in again as soon as you can, or else somebody might b suffering pain on your account. i hope you are civilized enough n honest enough t prevent unnecessary misery to others."

i wondered what miss mimer would do or say next. she walked back behind her desk. "now" she said, "we will begin our daily program or order of instruction, beginning with the more advanced n proceed to e less advanced, so as to give e younger children more time to study their lessons. there are few who have not learned to read or write yet; maybe 2 or 3.

how can e younger "green" ones b set to work to e

best advantage n happiness to themselves n others? i must give them a variety of what my father, dr. mimer, called "busy work." fortunately, all have slates n pencils, except 1 or 2 very poor ones. i took along with me this morning 3 first readers with pictures, 4 slates n a box of slate pencils, which you can buy from me, when you need 1, you can bring me e money tomorrow morning."

miss mimer then turned around n picked up a short pointer, 1 meter long n pointed to e large script or written letters, which she had already placed on e upper part of e black-board. she turned to us n said, "you see e correct script forms before your eyes. there is 1 line of small letters, n e large 1, of capital letters, are under e respective small letters. by seeing these written signs every day, you will all write alike, so that people in other parts of e whole world can understand you."

i remember my fingers were aching to begin to write n make pictures, but i had to restrain myself n listen to what our teacher explained to us. miss mimer then pointed to a 3d line of various objects for us to draw on our slates. paper was not used for drawing or arithmetic in our muskego settlement in e year 7853, after babylon, or 1853 after Christ. a few had large iron black slates with a frame around (10x14) inches. i think they were made from stove-pipe sheet iron. those slates were unbreakable n e writing could b easily wiped out.

e teacher then told e younger boys n girls to occupy their time as well as they could with "busy work"; that is, copy their lessons from e primer, first or second reader in script letters on their slates. "when you do this," she said, "your fingers n eyes will work together at e same time, n you will learn to write, see n observe; you will also learn to spell n punctuate. put in all e comas, periods n other marks, just as it is in your books. copying n drawing is e easiest n e most useful exercise i can think of for young pupils, because they have only to imitate what they see."

"when you get tired, my dear children, of writing you can make pictures as shown on e black-board, or you can draw from nature, as books, boxes, chairs, tables, houses, leaves, trees, birds, dogs n cats. in this way you will increase from day to day your ability to see accurately n learn proportion. this will help you to more success in life, when you are grown up."

miss mimer stood n hesitated. as if she had forgotten, what to say. i felt in my heart that something serious was coming. i had a fear. a poorly clad girl arose in school with a patched dress. she was very lean n hungry looking. she was french n had moved in from Canada, where her parents had lost their home by mortgage. she had long, unkempt hair n dark eyes.

miss mimer asked e poor girl, where she lived n how old she was. she answered in broken english n french. "me live 2 mile northwest, me name is marie lebon. me age is ten n half, me broder dere is age nine. we have not slate n book." our teacher shook her head n asked marie lebon how many brothers n sisters she had. e girl answered "we is 10 alive n 2 dead. we is now 6 sister n 4 broder. me most old broder, age 16 he work out. mother hv 1 pair twins."

i looked with wonder at e girl, when she said, she was french. i thought all e people in e world were norwegians, swedes, americans, indians, germans, dutch n irish. that is all i had ever heard of. i now found out that i did not know all of the people in e world. our teacher asked marie lebon, what her father was doing. e girl said, "fader is in purgatory. we have not money to pay e priest to get he out of purgatory n get he into heaven."

miss mimer bit her under lip n asked, if she n her brother had taken dinner or lunch with them to school. e girl, marie lebon said, we have 1 piece bread, not butter, not beuf (beef). what kind of house have you marie? we have 1 log house, 1 room under, 1 room over (upstairs.)

chapter f
school life continued.

miss mimer told e girl to sit down, then she gave marie n her brother jean, a primer n a slate each for nothing. she said "take this gratis, my poor helpless children. i will persuade e school trustees to pay for e slates n primer. or i will get my father n aunt to pay for them or i will pay for them myself. those poor helpless children, who have been forced into this world, without their consent, shall have books n slates free."

e teacher continued with flaming eyes, "i think that e priest did right to let e ignorant, uncontrolled, thoughtless n cruel mr. lebon stay in purgatory for a while. a man, who will force children thoughtlessly into e world, without being able to feed, clothe n educate them properly, n give them a start in life ought to be segregated on some island by himself. it is not safe to let such a man run loose among ignorant women, just think. 10 poor children in 16 years, and 2 dead!"

e teacher stepped back behind her desk. her heart, however, was so aroused by e sight of e poor helpless lebon children, that she said something so wonderful, that i must not forget to record it; she looked at us n i felt that something serious was coming. she said, "i wish t tell you, my dear young boys n girls, now something of importance for you to remember, when you are grown up. you may not understand e full meaning of it now. however, if you are told now in school or at home, you will think of it later. you cannot help thinking of it in life, if you have bn told. i say never marry n have children, unless you have at least \$5,000 of e present value of money under our capitalistic system. e poor have twice as many children as e rich. what is e result? high price of land n rent; low wages n unemployment, crime, war n prostitution. nothing but a great birth-rate strike will help e poor. take no risk, lest e children should suffer, if you lose your job, become sick or die, as mr. lebon did. think of e \$5,000 to improve e race.

"we will now," she said, "begin our book study. e younger ones may copy their reading lesson, until i

have heard e more advanced classes. a little before 10:30 o'clock she called out "20 minutes recess," e boys played catching each other, or played ball, which we called "1 old cat" when 3 were playing, boys or girls made no difference to us. when 4 played we called it "2 old cat."

miss mimer came out among us several times, during e term, to show us how to play different games. these games were generally connected with marching hand in hand in a circle, with singing n dancing. sometimes 1 boy or girl walked on e outside of e ring n when he touched someone on e shoulder, he started to run, if he could catch n touch him or her before he came around, he or she to enter e ring, while e first was to be on e outside; nsf.

e teacher showed us several kinds of plays n games, both for outside n inside amusement. she said, that it was as necessary for young folks to learn to play, as it was to learn to read n draw, especially where there are many children together. very often children do not know what to do, n then they will fall into quarreling n fighting. i liked e playing better than anything else in e school. i learned english very fast n many new rules n words.

we were obliged to speak english or "american" (usonic), because no 1 but e shumaker n adams children could talk our "tutitu union tongue." e teacher said, "always follow e rules of e game. in that way you will learn to obey rules willingly. there is co-operation, there is moral n mental discipline in play. e poor n neglected lebon children also enjoyed our games, altho they were not yet as strong n full of life as e others.

after looking at us a while, e teacher walked into e school-house. within 5 minutes e school-bell rang. we ran in n took our seats. e teacher heard 1 lesson after e other, according to a given plan, so that we always knew what was coming next; as reading, writing, arithmetic, geography n spelling. we had no history class at that time in e year 1853 (a. d. 1853) in e old

pioneer settlement of muskego, wisconsin.

miss mimer did not think history was a valuable study. she said "you cannot learn how to take care of your health, how to learn a trade, how to farm n how to educate children, nor even how to defend e country in war. it is enough for e common people to know a few dates of discoveries, a little about how e people, who lived in colonial days, a little about e american revolution, n what it was all about.

we want to know what e war 7312 (1812) was about. it is not, however, well for all to spend time in memorizing, when each territory n state was organized n admitted, nor e capital of each state, but we should know e names of all e states n territories, a short usonic history of 100 pages would be enough. history n geography might b in one book. i will prepare a list of important events in usona (u. s. a.), which we can learn in concert by heart.

geography also has too many useless details. it does not help e common people in business, in traveling or history, you can always find some large atlas to see e places in a strange land, when you need them. what we need is more life-guidance, chemistry, zoology, mental philosophy, (psychology) n theory n practice of education. cube root, latin n greek ought to b kicked out of all schools, excepting in special schools for engineers n astronomers.

at last i wished for e free noon hour, i was awful hungry, i was thinking of my bread, butter, 3 hard boiled eggs n my milk bottle. our teacher looked at us a moment n said, we shall have a drill in concert on this map of usona (u. s. a.). you may all come to e front of e desk, n stand in a row across e room or in 2 rows, if necessary, there are only a few in this school now studying geography.

i want you all to learn a list of e most important points of our country n state. first, n then we will have a like list of e other grand divisions of e earth; as, important islands, mountains, oceans, seas, gulfs, n rivers. you can learn all that by heart within 4

months. by this easy half play concert drill twice a day, just before e free hour at 12, n before closing school at 16 o'clock.

miss mimer took a long 6 foot pointer n pointed to e different states n called them by name. we all called e names out loud after her, thus—maine, new hampshire, vermont, massachusetts, connecticut, rhode island, n. y., pa., del., md.,” nsf. until we had named all e states n territories. “but let us repeat e 6 new england states 3 times, so that you can tell your parents, when you come home—me., n. h., vt., mass., conn., rhode island.” you are now dismissed for e noon hour.”

we all went back to our seats n pulled out our lunch from e shelf under e sloping home-made desks. otto shumaker said to me in broken english n dutch, “dat geografi singing was much funny. wat tink you of dat?” i answered in broken english n norwegian “me like dat concert sing. we will tell fader n moder, wen we go home.” e teacher arose to say something. i wondered what she wanted to say, while we were eating. we all thought only of our own pleasure then.

e teacher said, “you have all heard how poor marie n jean lebon are, they have only dry bread to eat n water to drink. that is certainly poor n insufficient nourishment. their thoughtless beast of a father brought them into e world without first laying up enough for their support.” she walked to e corner, where e dipper in e water pail was. “here i have a dipper, all of you, i see, have milk bottles with you for lunch, now, if each of you would be willing to tax yourselves a little by pouring just a little milk into this dipper. i will give it to e hungry lebon children from you.”

we began to pour a little milk each into e dipper amid laughing all around. otto shumaker, my seat comrade said, “dat is much funny, wat?” only 1 little fellow wanted his milk himself. e teacher then asked, if any 1 could spare an egg or a piece of beef or pork to give

to e poor n neglected lebon children, whose father had left them after he had caused as much misery as he could to e helpless children.”

“here,” i said, “me have ein egg for dem,” e whole school laughed at me, which made me feel terribly bad, but when others were laughed at also, i did not notice it any more. some had small pieces of meat or bread n some had an egg to spare. that day marie n jean lebon had more n richer food than they ever had, during their miserable young lives. they ate n drank milk, till i thought they would become sick, but they appeared to enjoy their meal very much. e kindness of e teacher n e children put new life into them for e whole afternoon.

e teacher, miss mimer, added, “when you come home, my good children, you may tell your parents about e poor neglected lebon family. maybe they can b helped a little by each. they live in e edge of e school district, n they belong to a different nationality from e others; hence, they have not received as much attention as they would have received in this muskego settlement, if they had been germans, irish, norwegians or americans.

chapter g

e bad boy, loki.

during e free noon hour we played different kinds of games. some we taught 1 another n some we learned from e teacher. there was only 1 bad boy among us, a regular cruel, fighting bully, which i called “loki” from e evil spirit in e teutonic god-lore. he tore e clothes of e other children, when he could; he struck e girls in e face, knocked e smaller boys down, n he stole from us, when he had a chance.

we told e teacher n she gave him a good earnest admonition n warning not to act so cruelly toward his fellow pupils. put yourself in their place. how would you like to b knocked down n have your clothes torn? how would you like to b struck in e face, loki? he did not answer. “you may stay in e school house

now till school is called," e teacher told him.

loki started to run by e teacher, but she grabbed him by his long hair n pulled him to e front seat. i was highly pleased, when our teacher made loki stay in e house like a prisoner. when i came home n told father, he said he had heard complaints against him before. he said loki is a "moral defective," that he becoms bolder n more cruel every year. loki will probably, become a criminal n a great burden n danger to e country, for his parents are also dishonest people. e best would be, if god would let him die young.

after loki was imprisoned in e schol house, during e rest of e noon hour, we went out again to play. suddenly a boy by e name of knute morem, about e same age as loki, 13 or 14 years of age, cried aloud to us n said, "boys come here n i will tell you something good." we all gathered around him, because he was good-natured, wise n brave. "you know, boys, he said, "that loki is a cruel fighter, especially against e weaker n smaller children, like a big nation attacking a small one."

"we must form an alliance to defend onrselves against this plague to small children, no difference whether e children are germans, norwegians, americans or irish, for loki has bn bad to all of them. now let me tell you, boys, if he atacks any of us in e future, we must all fight against him at e same time. we must have solidarity. if he lets us alone, n only plays with us, we will do so towards him. if he should strike any of e girls or knock anybody down, we must rush at him quick, all at e same time."

"i will run in front of him n catch hold of his arms n you henry n otto must run behind loki n hold his feet, so that i can pull him forward, on his stomach n face, then elias molee n tom tweitoe can hold his arms. e others can sit on his back. you girls can find twigs to strike loki, e devil, with switches on his feet. let us practice. you may," he said, "attack me now just enough to bring me down n then stop, when i cry enough." we all laughed. e girls gathered switches

among e shade trees close by. i thought, "now we will have some war fun for e good of all e little children n not merely a war for e benefit of a few thievish n greedy bullies like loki. it was fortunate for us, that loki was imprisoned in e school-house, so that he did not know of our secret preparedness against him, for then our coming war might have become much harder.

our leader, knute morem, asked us all to hold our right hands over our hearts, so, pointing to his heart, because some of e pupils did not know where e heart was. "we solemnly promise in e name of god, jesu n e holy ghost, that we will fight e home enemy in our country."

after practicing or drilling on our war tactics, by surrounding n bringing knute morem down to e ground, till he cried enough, we stopped. "well done," said knute morem. "now we have a drilled army n preparedness n now we will use e first chance we have against our home enemy, e thievish greedy bully loki."

after this e boys n girls went to one side n sat down on a grass plat to rest, n talk over different future plans for next sunday meetings, for fishing in e iping (fox) river, or picking berries. when we heard e school bell ringing at 13 o'clock, we walked into e school rom, took our seats, n resumed our school work, as before described, except that just after recess, we had 15 minutes of singing exercise.

miss mimer, our teacher, had written on a white stiff piece of paper 3 verses of a school song, which we repeated after her many times e best we could, i can only remember e first 2 lines.

come away, to e singing,

e school bell now is ringing.

"become we go farther," she said, "i wish to say a few words to you about e importance of singing n etiquette, or good behavior in company n in business. miss mimer now showed us on e black board, how to keep a daybook n memorandum book n write receipts.

"i want to tell you something now," my dear chil-

dren, which i know you will like to hear. singing is very good lung exercise. it will make you healthier n stronger, when you become large men n women. you will also gain more love for what is beautiful. it will it will help you to get more fun n enjoyment out of life. everyone can learn to sing n ought to learn it, singing will b worth to you more than all non-life-guiding history study about wars n generals, kings n popes.

singing will make you welcome in churches, lodges n into e private parlors of high n fine friends. it will help you to get places to work n make money to buy fine n useful things with. all who want to learn to sing may hold up their right hand." all held up their hands, erecept loki, e bully n boss outside on e playground. she continued, "a piano is too expensive to small farmers n working people. many waste too much valuable time with organ n piano. but most of you can learn to play a flute, violin, accordion or guitar.

as soon as you can, you ought to take regular singing lessons from some private teacher at your homes. that will be interesting to e whole family, n enjoyment for all. tomorrow i shall take along my accordion or guitar, to play n sing to you. i was very glad to hear that, for i wanted to see what those play-things looked like, n hear how they sounded.

you may take a vote, to let me see, which musical instrument you wish me to take to school tomorrow, e accordion or e guitar? all in favor of e accordion may hld up their right hands. i see 9 hands up. all in favor of e guitar hold up right hand. i see 20 hands, loki not voting. e guitar has won this time. one called for a "violin" also.

"now, my good students," our teacher continued, "i have something else to tell you; something that you will never forget. what i will now tell you about will be of greater actual value to you than even singing, history, cube root, or latin." i wondered mightily, what that was, which was so very important. i began to respect n love my teacher more n more for her knowledge n kindness in telling n explaining to us.

"i refer now," she said, "to etiquette, or good n correct behavior among men n women, n even towards e dumb n defenseless animals. she wrote etiquette on e blackboard in large letters—etiquette. she asked some of e boys to loan her a hat for a moment. when she got e hat, she placed it on her head n showed e boys, how to take off their hats, when meeting n talking with a lady n how to say "mrs. smith," or "miss anderson."

when you meet men, e most convenient way is to make e military greeting; that is, lift up your right hand n place your extended fingers behind e eye. if you wish to be very polite. ordinarily it is enough to raise your hand to e level of e head, bow n say, "good morning, good afternoon, or good evening, mr. adams. if e man is a minister, doctor, professor, captain, general or has any other recognized calling, you must use e right title before his name; as, prof. wise, dr. rosenberg, general johnson, etc.

there are so many rules of correct behavior, that i cannot give them all now. you must send for a little book on that subject n study it. n observe how other, well behaved people talk n act. when you learn how to control yourself n behave well n good-naturedly, even when you don't feel like it, you will make a success in life, my young friends.

do not be a chronic fault-finder. do not despise or scold foreign nations in words or writing. give a word of praise n thanks now n then. many a clean n honest young boy n girl have come high up in e world thru good manners n polite behavior n diplomacy. they have found good wives n husbands n lived in fine houses, all their own, n had money besides. if you are wronged, unite with friends n fight bravely.

chapter h

loki n chronology.

after our teacher had given us her extra advice on singing n etiquette she called e 20 minutes afternoon recess. i remember i was glad to get out n play, after sitting still almost an hour n a half, writing until my

fingers were tired. i did not, however, write all e time for i made some pictures or looked around on e different objects in e school house, e large geography, maps, e 6 inch globe n e large dictionary were my favorite objects to draw from.

when we came on e play ground, we had e bad boy, loki, among us, again. e teacher hoped, that after he had been held in e school house, during e free noon hour, n having been so earnestly n kindly admonished n warned not to b rough n cruel to e smaller children. that he would become better, during e afternoon recess.

e school house stood at e corner of 4 cross-roads, each 4 rods wide. we played run n catch or e 2 old cat ball game. all went well for a time, until loki, e bad boy, took hold of e little poor french boy, jean lebon n stood him on e head n held his feet up in e air, laughing gleefully as e little jean cried aloud to let him alone. e girls cried out, boys, boys, loki is abusing little jean lebon.

knute morem, our leader, called aloud to us n said, "boys, remember our agreement to fight loki all together at e same time for liberty n safety." knute jumped like a tiger at loki n hit him on e nose so that it bled. otto shumaker n henry adams threw themselves on e ground n caught hold of 1 leg each of loki, then knute pulled loki forward flat on his face n stomach. 2 boys sat on loki's back.

i grabbed 1 arm n pulled it out, n another boy grabbed e other arm. i was so angry at loki for being such mean bully n tyrant to us. that i bit e back of his hand. oh! there was e loudest n wildest yelling, screaming n crying, i ever heard in my life. e teacher in e school house heard it, n came running out to us as fast as she could.

she told us to get off loki's back. "what is the matter with you?" she asked. henry adams, who could talk english e best among us, said: "loki stood e little poor french boy on his head, and held his feet in e air, n would not let him go, when he cried. we com-

bined to fight loki because he is e strongest n most cruel in e whole school." she said, "you should not have taken e law into your own hands, but come to me, n i would have called on e school trustees to do something with loki, or send him to a reform school to save him, if possible.

loki walked away bleeding, n his face n clothes all dirty n muddy. e teacher told him to go into e school-house and wash himself.

e teacher gave us another motherly advice n warning, as we stood around her on e school ground. she said, "loki has now bn punished n i hardly think he will b so bad after this battle. let me say to you. . . boys and girls also, will occasionally get into quarreling n fighting. it seems to be impossible to stop it entirely. fortunately it is seldom very serious among normal children. children cry very easily. now remember always to stop fighting when a child cries. that is a natural language that normal children instinctively obey. never trouble a boy or girl, when he or she cries. after this talk to us, e teacher went into e school house. in a few minutes later at precisely 14:30 o'clock, e school bell rang, n we went into e school house n resumed our study.

at this time miss mimer pointed out to us a list of chronological events of e world's history, so that we might know, what e great long white cloth paper meant, which was nailed on e wall above e blackboard. she said, "e important events of usona (u. s. a.) you can learn from your short primer history of usona, but 100 of e most important events of world's history, i will show you from this list in large letters.

after you have learned this chronological list in school, when young children, you will wish to learn more by private reading, when you become grown up, as large as your parents.

e chronological list.

- 1) babylon founded 6,000 b. c.
- 2) e great pyramid at giza, egypt, erected 3,700 b. c.
- 3) gautama buda was born 560 b. c. in india.

- 4) confucius lived 515 b. c. in china.
 - 5) plato, e greek writer, lived 390 b. c.
 - 6) caesar reformed e calender 46 b. c. in rome.
 - 7) calender corrected by augustus, 8 b. c.
 - 8) jesus christ born in palestine 1 a. d.
 - 9) latin ceased to b spoken in italy 580 a. d.
 - 10) golden period of learning in arabia 750.
 - 11) coronation of karl e great 800.
 - 12) iceland settled 874.
 - 13) turks take constantinople 1453.
 - 14) martin luther born 1483.
 - 15) america discovered 1492.
 - 16) rebellion in ireland against england 1562; nsf.
- e above list is only a specimen, as many important events have bn jumped over for lack of space e 100 events will serve you well all thru life, as guiding landmarks, or section posts, n they are so easily learned by e daily concert drill, e teacher told us we should copy e events on our slates; that is, e primer n first reader class, who have nothing else to do or can do, until they have learned to read n spell.

i was very glad to get some new work for my fingers n eyes to do, n see some new words n figures to copy. after that, e afternoon lessons went on as before. just before we closed school at 16 o'clock we had to repeat e names of e states in usona, as, maine, new hampshire, vermont, massachusetts, rhode island, connecticut, nsf.

"now," e teacher said, "i want you to repeat e 6 eastern states 5 times, so that you can tell your good parents about it n show them how wonderfully much you have learnt e first day in school. they will certainly b surprised n happy. after you have memorized e states of usona by this concert drill, we shall master south america, n then europe, asia, n africa in e same way, n then go after e 5 oceans, e large lakes, seas, bays n rivers, n e highest mountains on e wall maps.

now, i have something else interesting to tell you to do tomorrow morning," miss mimer said, smiling. i wondered what she wanted us to do. i began to think

our teacher was a very unusual person. "you must look closely around tomorrow morning," she said, "i am going to ask you all to do something hard.

i want you to tell me one by one, what you saw while coming to school. name anything you think is interesting enough to you, to mention. this will cause you to think for yourselves, n also increase your power of observation, which will help you in all kinds of business all thru your life. no one must name e same object seen. you must therefore, think of 3 or 4 objects, so that if one boy or girl names an object first, you, that come afterwards will have to name a different object.

after this drill n talk we sat down, while e teacher called our names, to keep a register, as to who were present or absent from school, miss mimer arose n said, "before i dismiss you this first day, i wish you to ask your parents to help e poor lebon family. when you go home do not fight or quarrel on e way.

do not be quick to take offense or become angry at trifles, which may be said or done without thinking or without meaning any offense. you must restrain your passion. you may ask good-naturedly for an explanation, or say nothing. nine-tenths of all trouble between men n women is because they do not behave as gentlemen n ladies should. they lack toleration, tact n diplomacy.

at 16 o'clock we were dismissed n went to our homes. i remember that i was so anxious to show father n mother how immensely much i had learned e first day about geography, that i kept on repeating e 6 little eastern states, me., n. h., vt., mass., conn., r. i., it surprised my norwegian parents, for they had not heard of the little eastern states, but they knew about boston.

chapter i

daily family reading n e lebons.

my dear strong dog, garm, either heard me talking with otto shumaker n henry adams in teutonic, when we came from school, or he smelt me from afar, for he came loping to me half e way from home. "oh

dear friend, garm," said i, "i have not seen you since this morning." garm was as glad as i was. he stood on e hind legs against me, n we embraced each other like 2 brothers.

my little brother, heimdal, n my sister iduna came out to meet me. i took them, one in each hand n marched into our own house. i found mother making "flat-bröd n fat doughnuts," while aunt gerda (mother's sister) was sewing together some sheep-skins for blankets, for winter, with all e wool on. our home was poor and simple, but it was our own, without a mortgage on it. oh! what a joyful family meeting we had.

e first i told mother n gerda about, was e 6 eastern states. me., n. h., vt., mass., conn., r. i. they were astonished to think, that i had learned so much in one day. when i told them about e great fight we had with e bad boy, leki, n how he had abused e poor lebon children, who had almost nothing to eat for dinner. i told them how i had given away 1 of my eggs n some of my milk n meat to marie n jean lebon.

i told them also that e teacher, miss mimer, said we should ask our parents to help e lebon family. e mother is sickly n has 10 children. e oldest is only 16 years. they have very little food or clothing. mr. lebon died after he had forced his wife to have 10 children. marie lebon said her father was in purgatory, because they had no money to pay e priest to say mass to get him out of purgatory n into heaven.

when i told this to mother n aunt gerda, they were exceedingly surprised. n said, "oh! himmel." i also told mother that e teacher said no one should marry n have children, unless they had 5,000 dollars. mother laughed at this and said, "it was e wisest thing that e teacher had said that day." i also told mother about our physical morning exercise." i showed them how we did it, which made all laugh including brother heimdal n sister iduna, the 2 twins. i told them that e teacher read fairy-stories to us in e morning, instead of bible reading.

after i got thru with my wonderful report of my

first day in school mother told me to carry in wood, n then i must eat lunch n then go into e forest after e cows. after i came home with e cows, father also came home that evening, after hauling logs to e village of big bend on e iping (fox) river with our large n good oxen, hymer and skrymer. i ran into e house n begged mother to let me have 2 pieces of bread to give to our dear working oxen, hymer n skrymer. they liked it mighty well. after father had taken e harness off them, he lifted me on e back of hymer.

i rode on e dear ox to e stable, where father gave e oxen water, hay, ground corn n barley. when we came into e house, i told father e same story, that i told mother about my first day in school. i also told him e names of e 6 little new england states. he said to me, "if you could learn as much every day for 20 years, you would be wiser than solomon. he approved of e body exercise in school. i performed like a circus actor before e whole family, which made them all laugh, when i started to jump from one foot to e other up n down, brother heimdal n sister did e same, so that we had a regular free circus of our own at home.

father n mother thought e teacher ought to read from e bible, instead of reading about fairy tales. mother added, "maybe e teacher is one of those dangerous freethinkers, who regard e bible itself as fairy tales." father said he would talk to e school trustees, to get e teacher to read every morning from e bible, e holy word of god, but it did no good for 2 of e trustees themselves were freethinkers, they thought the fairy-tales were harmless, that children could understand n enjoy such childlike stories best of all.

t this time supper was ready n we all seated ourselves around e table. father took a book from e shelf about e war of 1812. e daily evening family reading was never neglected.

oh! how immensely we learned from history, astronomy, science, health laws, art, n literature thru that daily reading for years. "daily reading about nature or science," father often said, "is e most holy after

e bible, n e most instructive family co-operation i can think of." after supper father n mother sang a song. my good dog friend, garm, at this time, stood on his hind legs n put his paws on e outside window sills n said "bow wow" to remind me that he also wanted his supper. i brought my dog farm, a dish of pieces of meat, bread n crushed potatoes with rich gravy on it; ah; how eagerly he wagged his tail n ate it with pleasure to himself n me. aunt gerda started out to milk our 4 cows, while i helped mother to wash e dishes.

father tok a book n sang a lively scandle sailor's song. then we heard a knocking on e door. i opened e door n in came mr. shumaker n otto, his son. mr. shumaker wanted to find out, if otto had told e truth about e teacher n e great fight, n about poor mrs. lebon n her 10 children living in a little log house on speculator's land. he wanted to know what they could do for her.

this naturally turned a conversation first on e evils of large families n how to prevent conception among e poor, who had not self-control enough to refrain from sexual intercourse, unless a child is desired. e following conversation took place, as nearly as i can remember. i know e substance is a true report, if e real words are not.

mr. shumaker. civilization is e progressive refinement of life, n consists in a gradual mastery over self n nature. at last man will gain such self-control over his passions that he will b able to follow his increased reasoning power. unfortunately, man has not reached that far yet.

mr. molee (my father): i am afraid not.

mr. shumaker: poor families ought, therefore, to know of some way of hindering so many poor children from coming into this cruel n greedy world to struggle in grinding poverty n ignorance. it would b better for such boys n girls, if they had never bn born. it is wrong n cruel to force such unwelcome children into e world without their consent. if parents cannot give

their children a good house, wholesome food n clothing, a scientific education n teach them a trade, also give them at least \$500 t start life with, parents do wrong to their children.

mrs. molee (my mother): i think you are perfectly right, mr. shumaker. look at e miserable lebon children, oh! how it aches' my heart to think how poor helpless children are forced into e world by thoughtless, passionate n brutal fathers. if parents can not make life pleasant for e innocent little angels, they should not marry. people that have not as much as \$5,000 to wed with can live single, n help their married friends.

mr. molee: oh! you forget, god almighty will not create any more children than he is able to feed, clothe n shelter.

mrs. anne molee: oh, you 2 honest men can never agree about religion. mr. shumaker puts his faith in reasoning n mr. molee puts his faith n e bible. i think you had better discuss this subject from e viewpoint of public welfare to e poor n to e race. will smaller families make e world wiser, healthier n kinder, than with large families? stick to earth n do not fly up into e sky n b lost in e fog, where you are not acquainted.

mr. shumaker: i think you are right, madam. let us consider e \$5,000 of entrance money, which our teacher, miss mimer, told e school children was necessary to start a family with safety to parents' n children's welfare.

Mr. molee: i think people can get along without \$5,000, if they have jesus for a friend. look at e holy apostles n e saints. they were poor. jesus' family was so poor that jesus had to b born in a stable.

mr. shumaker. we wouldn't have our children born in a stranger's stable, but let us talk of e 5,000 dollars. land will soon rise in price so that a family in e future will hardly be able to get a farm with a house, barn, grainery, stock n farm implements for less than five thousand dollars. if a man should have wife, 2 chil-

dren, 5 years apart, n if he should die his wife n children would be provided for. if a man lives in e city, where living costs more, he will certainly need \$5,000 for security. he may have an accident or die. he may also lose his job. why should poor people risk their future? e poor man with a large family has his nose on e grind stone all e time. where there is a strike for better conditions or wages, he is e last to leave e factory n e first to go back. the poor man's children are e ones who are forced into child labor n work shops, to make profit for e very rich out of e blood of little children from 9 to 12 years of age. if no couple married with less than \$5,000, wages would be higher, land n rent cheaper, more education among poor, less unemployment, less crime, less prostitution, but more happiness, n more race improvement. quality is worth more than quantity.

chapter a-o (10)

e wonderful magic lantern.

at this time mother asked mr. shumaker, when e next church service would take place again. he answered that he was told at e village of waterford, where he had had some wheat flour ground, that rev. stub would preach at e school house a week from next sunday, at 11 o'clock. father was glad to hear that, altho his favorite minister was e well known elling eielsen, his next favorite minister was rev. clausen, born in denmark.

rev. clausen was the one, who married my parents, n baptized me into e great lutheran church. there was only 3 norwegian ministers in usona at that time, as far as i know. about this time e first norwegian church was erected out of oak logs. e people had to sit on smoothly hewen logs with legs underneath, but no rest for e back. e songs n sermons were very long.

mother asked if he had any other news to tell. mr. shumaker said, that he had a new thing to tell, that would interest e children as well as e older people, who had never seen anything so wonderful in e muskego settlement, n not even in e old country, in scandia

or deutschland, (germany). otto, his son, who had come with him that evening, could not restrain himself any longer, but asked, "what is it father?" he answered, "b patient, my son, hold your temper n curiosity."

i said i wanted to go n see that wonderthing. a man will come to e school house next saturday evening with a magic lantern n throw pictures on a large white cloth canvas, to show how e creation was developed from nebula or e clouds. he will show you great ice-mountains. after millions of years, when e earth became warmer, so that land n water separated, e little insects came into life first, then e fishes, then e snakes, then birds, then e great large animals; some 50 feet high, 3 times higher than our log houses, some of e animals were 180 feet long."

otto n i could not control ourselves any longer, but cried out, "we want to see that." even little brother heimdahl n sister iduna cried, "i want to see it, i want to see it." mother laughed n said, i think we must all go, to please a children. father looked at mother, n said smiling, "i think, mother, you are just as curious to see, as e children are." she answered, "i think you want to see also, for such things would certainly b new to all e people out here in muskego at this time, where life is so lonely n simple."

mr. shumaker added, "i have not told you about all that he will show you. you will see on e large white full life sized canvas, monkeys, baboons, n wild men n women, that look almost like monkeys, n then civilized men and women like ourselves. some women have short skirts n pantaloons almost like men, so they can move around easier in windy weather or climb into e wagon n ride a horse straddling like men. some think that will b e women's dress of e future.

father asked, "how much will it cost to see all that worldly show? mr. shumaker replied, "the picture comes high as it is something new n grand, that everybody wish to see. for children under 5 years, e ticket is 5 cents; over 5 years n under 10 years, it costs 10

cents; for grown people, it costs 25 cents, regardless of age, nationality, religion or color. indians go in for the same price as the rest. it has nothing to do with politics or religion any more than a saw-mill or farming.

mother said, "i think i have reserved that much money, so that we can see e wonderful sight. when e minister comes to preach to us, he needs some money in order to continue his church work. i said, "father, i have money in my safety box. i can lend money to heimdal n iduna." e result of e family conference was, that all agreed to see e new magic lantern, pictures of e creation n all e animals mentioned.

after this my parents discussed e reading of fairy-tales by e teacher, miss mimer, but nothing was decided upon. with regard to e great school fight with e bad boy, loki, they thought e children fought against loki, in self-defense, n that he would probably b better. he would hardly dare to b as rough as he had bn, after seeing e strong defensive alliance against him, n e strong solidarity among children for better treatment.

if, however, he did not behave better, than he had done before, e trustees would b obliged to forbid him coming to our school. when the neighborly conference came to consider e miserable condition of mrs. lebon, e widow, who had had 10 children in 16 years, e evening party all agreed to notify e neighbors, so all could give them something for food n clothing.

after mr. shumaker and his son otto had gone home, my uncle played a tune on e violin, when we got ready to go to bed, i performed e body health exercise as before described.

i slept upstairs under e home-made shingle roof with my brother, heimdal. my mind was filled with e wonderful story about e magic lantern n pictures of icebergs, animals 50 feet high n other animals 180 feet long. mother called me a little before breakfast. i got up n as soon as i came down stairs, i took my bodily health exercise for head, eyes, ears, deep breathing n then i struck my stomach n back n then jumped

up n down from one foot to e other.

after having helped mother to wash e dishes, make up e beds n carry in wood, i started for school. e second day e teacher wanted us to name some object which we saw coming to school, in order to make us think for ourselves. no one should name e same object, so that i had to observe 3 or 4 objects. i saw a hawk, an owl n a rabbit that morning, which i thought would be enough, to escape being named before me.

e school was called at 9 o'clock. after taking e bodily health exercise in school, e teacher read a short fairy tale, which we enjoyed n believed to b true. our teacher then asked us what we had most particularly observed on our way to school. 1 little boy said a rabbit, i began now to b mightily afraid some one would name my hawk n owl also, before my turn came to name an object, n then i would have bn bankrupt.

1 girl said she saw strawberries, one said a walnut tree, one a fence, 1 a calf, 1 a hawk, now i hoped no one would take my owl, but the next saw an indian; e next saw a hen. now my turn came n i called out with joy, that i saw an owl. e next saw an ox team, nsf. the teacher then said she would give us something else to think of n name. i want you to name some objects, that is mostly made of wood, even if it has some iron connected with it. have your objects ready tomorrow morning.

at this point e teacher showed us something new, that made all children open their eyes in wonder what it meant, she had nailed a large white paper on e side wall or somebody had done it for her. we wondered what it was. e paper was full of rings or circles, one outside e other. she said when we got tired of copying our reading lessons, maps or e historical charts, we could copy e chart of e sun, moon n planets showing their rotation, or circular swing.

she took e long pointer n said, "here in e center you can see e sun. it is over a million times larger than our earth, on which you walk to e school house. here you see e ring of mercury, here is venus n its

circle, here is our earth, e 3d planet from e sun; here are e asteroids, or small planets; here is mars, jupiter, uranus, saturn n neptune. i will tell you how far each of them are from e sun n how long a year is on each of them another time.

e following planets belong to our little solar system; namely; mercury, venus, earth, mars, jupiter, uranus, saturn n neptune. you may copy those names on your slates n learn them by heart. there is only 8 of them. tell your parents those names, n they will b proud of you. do not forget to name e objects made principally of wood tomorrow morning. in e future i will give you different objects to think of n name. as an independent mental exercise for you. some days you can name all e kinds of birds you have seen yourselves or in books.

another day you can name all e 4-footed animals you can think of, then all e countries you can remember, then all e different kinds of trees n plants; another day you can name all e objects in e school house n your homes. then all e tools or implements used by a family, n then enumerate e different trades you can think of. you can get your parents to help you.

she stood n looked at us a while n said, "now i will tell you something that will perhaps terrify you a little, but you need not b afraid. a man will not hurt good boys n girls. tomorrow afternoon at 14 or 15 o'clock, my father, doctor mimer, will come into e school house to find out, if your eyes, ears, teeth, back n lungs are all right. i now felt of my eyes, ears, teeth n back.

we continued our drills on e maps n charts in concert, just before we closed for e dinner free hour n before dismissing e school at 16 o'clock. every friday before dismissing us, she gave us an extra lecture on e history n e work of some great thinker, writer, philosopher or scientist or some invention.

she constantly admonished us to b honest n never steal, she also spoken often of e 5 fundamental virtues, 1 knowledge, 2 self-control, 3 honesty, 4 love of humanity, n 5 bravery in order to express e truth, as

proved by experimental science. all truths must be discovered by experience," she said. blessed b e dear memory of my first teacher, miss mimer. e last friday of every month, we had a spelling exhibition n declamation exercise, in e evening, when all the parents were invited to become better acquainted with e teacher n e neighbors.

chapter a-a

built an indian school house.

e neighbors helped gladly to erect a log school house in e indian village, 2 miles from our house. a few, farther away, gave a little money. e friends of indian education in milwaukee also gave us money to buy a cooking stove for e indians n many useful tools, school primers n maps, for e indians to work with. i was very happy, when e little indian school house was ready, for then i knew we, adams n shumaker children, could go there n teach, e children of black bear with whom i had slept in e wigwam the night i lost my way, hunting after e cows.

after e english school term had expired, e norwegian children in e district went to a norwegian, n e german children went to a german school. both father n mr. shumaker agreed, that every living person should know 2 languages, in order to become more intelligent, n broadminded with more international sympathy.

in e year 1855 father sold his land in e dear old muskego settlement, n moved to dane county, wisconsin, in e southeast corner of blue mound's township, about 20 miles west of madison, wisconsin. here father bought 128 acres in a valley with a creek flowing thru it. fresh clear water was always running thru e open clear grass land, which lies on both sides of e creek or little river, or streamlet.

chapter a-b

blue mounds.

we arrived at our destination in blue mounds about

16 o'clock 2 days later. e former owner had just left. e wheat, corn, potatoes n grass crop was in good order, when father received e farm. we were busy that evening in unpacking e covered wagon n in getting everything into e new house. we placed our dear strong oxen, hymen n skrymer, with our 2 cows, called audhumla n rosa into e new log stable, with doors n windows open, as it was pretty warm.

we fed n watered them well. there was a small fence around e yard for them to walk around e stable during e day time. both men n animals rested sweetly after e tiresome wandering from old muskego, near milwaukee, to blue mounds, near madison, wisconsin, 150 miles. when our neighbors saw n heard that we had arrived, they came to see us n find out how we looked n how we talked n behaved ourselves. they asked, if they could help us in some way or loan us some things, we had use for, until we got better fixed in our new home.

blue mounds n surrounding country consists of valleys n low hills, of meadows, streamlets n gentle sloping side-hill lands. e hills are generally not over 300 or 400 feet above e creek or streamlet. i was mightily surprised to see such hills. in old muskego, e land was level.

one day mother told father, that he ought to give me some tools to cut a hole thru e stable door, as in norway, fr e dog n cat to go in n out thru in cold or rainy weather.

father thought that was all right. he marked on e door with a lead pencil how large e under stable door opening should be for e little sub-door. he gave me an augur or bore, n a narrow saw. he told me how to make e opening thru e big door for e little door, so that our red dog, garm, n our white cat, rana, could go in n out for a good shelter in a corner of e stable, which was kept warm n comfortable in winter by e heat of e oxen, cows n 7 sheep.

father showed me also how to make e little door, i did as he had explained n e little door fitted e opening.

i was very proud of my good workmanship. now, however, it put me into a great puzzle, how to fasten it, so that e dog n cat could walk thru e little door in or out. i first thought of iron hinges on one side, but then a new question arose in my mind; namely, after e dog had pushed e little door in with his nose or foot, he would not have the foresight or farsight enough to shut e door after him to keep e cold out for himself or for e oxen, cows sheep n cat.

this was e hardest independent thinking i ever had in my life at that age of 11 years. i dreamt about that little dog door at night, i told mother about it, n she told father. they both laughed at me, which made me feel ashamed of myself. at last father said, "i will tell you how they kindly helped e dogs n cats in norway. they have had more experience n ingenuity than you. in e old country they take 2 leather straps to hang e dog door on. they fasten e 2 leather straps to e door n to e boards above, so that e door can swing in n out.

"when e dog or cat push e door in or out, e door falls into e right position by its own weight. now, i saw e way out. i never thought of that, but how can any man think of all points without help, say nothing of a boy like me. my nekt query was, how to teach my dog, garm, to push e door in n out, when he wanted to do so. i told my brother n sister about my teaching garm. then my sister, 6 years, said she wanted to teach her cat, rana, to do e same as garm.

we called e cat "rana" according to e old teutonic religion. "rana" means plunderer n robber. i got 2 small pieces of chicken meat left over after dinner, n let garm smell of it. i walked towards e stable n garm kept on jumping up n barking around me to get e meat. i walked inside thru e stable door n let garm stay outside. then i opened e little dog door a trifle n let garm see e meat, i called out, "here garm," then e dog pushed e little door open n was inside.

after that was done, i opened e door n walked outside, n let garm stay inside. he howled fearfully to

get out. i then opened e door a little n showed garm e other piece of meat, now he pushed e little hang door open. i showed garm another piece of meat, but did not give it to him yet, i wanted to go inside again n have garm push e little door open, which he did.

i walked outside again n shut garm in e stable, as soon as i was outside he pushed e little hang door open, then i gave him e meat, which he had deserved by his aptness to learn, to go in n out of e little stable sub-door in rainy or cold weather. in muskego we had a little dog house for garm.

this was in dane cunty, in southern wisconsin — this settlement in blue mounds was also new as e muskego settlement was, no one had barns for their hay at that time. father mowed e hay with e scythe. i had e sweet work of turning e grind-stone. i did not like it, but i had to do it anyway. father told me i had to learn to do what was useful n necessary, whether i liked to do so, or not. "business before pleasure," remember that as long as you live.

if men did not have self-control enough to do what is good n useful, n necessary n refrain from doing what is bad n unnecessary, they would soon make a hell for everybody on earth. while father was moving, i followed him with a 3 tined fork. while he cut e hay into swathes, i spread e hay as evenly as i could, so the sun would dry e hay sooner. afterward we gathered e hay into large hay cocks n then hauled it to a place near e stable.

i had to be careful about stacking e hay, so that e rain n snow would not spoil it. while father pitched up e hay, i was on e wagon to spread e hay, n step back n forth, to make e hay load solid. when we came home with e load of hay, father put a small ladder for me to come down on, then father came up to pitch e hay off e load, while i was on e stack to spread e hay in a long square stack, about 12 feet wide n 14 feet long. we finished e small stack in a day. e next day we added to e length of e stack until it was

40 feet long, n then started another long n narrow stack, by installments.

as soon as we had finished section one, father twisted strong hay ropes n tied a weight to each end to hang over different parts of e stack to prevent e wind from blowing off e hay from e top of e stack. while father was arranging e weights, i was told to rake e sides of e hay stack, so that e straws would hang down on e sides n make e rain glide off. when e stack had settled, so as to make e top too flat, we put more hay on e top, so as to make e stack so steep that it would shed e rain better.

chapter a-c harvest time.

after haying came e harvest. father swung e old fashioned cradle n laid e wheat, oats n barley into swathes. i followed with my rake n placed e grain in small piles for binding. afterwards father bound e piles n i carried e bundles together for shocks of 12 bundles with 2 top bundles to keep off e rain. very often e neighbors exchanged work, which made it more social n interesting to us all.

as we had only 14 acres of wheat, 5 acres of oats, n 6 acres of indian corn (maiz), it did not take us more than 2 weeks to complete e harvest work in 1855. e thrashing lasted only a day. neighbors exchanged work. we had no money to hire for. we were land-owners n workmen combined. we were neither rich nor poor, but we had plenty to eat n friendly neighbors with lecturing, preaching, magic lanterns or dancing by turns on sunday.

i never neglected my body exercise mornings n evenings, as shown me by my first, ever remembered, dear teacher, miss mimer. my brother n sister gathered every day in season, walnuts, hazel nuts, strawberries n plums in e neighboring woods east of us on wild speculator lands, but this glory soon ended. e land was bought up n we were ordered to keep away from e land. we were all very angry at e speculators for

buying n raising e price of land for e poor settlers, without their making any improvements thereon.

at this time i wanted very much to own a light shot gun to shoot rabbits n squirrels with, to eat or to sell. e wood west of our hay land was so full of rabbits in e thick underbrush, that i saw 15 of them at one time. they would sit or stand n look at me, until i was about 30 or 40 feet from them.

father said he had no money to buy a gun for me with, besides he was afraid that i might hurt someone. he added, "young boys are extremely thoughtless, n they seem not to b able to b cautious, for this comes only from dear experience, or else from repeated warning." "i am afraid, my son, that you may point your gun at somebody, forgetting that it is loaded, then you may kill or hurt your best friend. oh! what a sorrow it would b to mother n me; besides you may b taken. by e sheriff n brought to jail n b sentenced to state prison. none of our family has ever committed a crime."

i promised several times, that i would not hold a gun against anyone, not even a pop-gun or bow n arrow. after several days, he said, that he had talked with a neighbor, who had a shot gun n a rifle, n that he would let me have his shot gun, if i would plow a five acre piece of land for him with his own oxen, while he was digging up stumps to clear up new land. i was very willing to do that. in 4 days i came home with my first shot gun, a horn full of powder n a pouch of coarse shot.

when i came home i danced for joy over my gun n ammunition. i was as proud of my achievements as a general, after a great slaughter n victory.

e next day was sunday. i got permission to visit e shumaker family 2 miles west from us. i was very glad of that. i wanted to talk with them about old deer muskego, in our home-made 'tutitu union language,' which was a mixture of german, scandinavian, dutch n english. wanted to take my gun along n show it to otto n emma shumaker, but father would

only allow me to use it on our farm. he was afraid i was too young n thoughtless.

i left home saturday at 17 o'clock, e 24th day of september, 1855.

it was e first time i had wandered so far from home alone; hence, i took my large dog, garm, with me, in case i should meet angry dogs or wolves in e road through e uncleared forests. he would protect me. i arrived at e shumaker home in less than an hours walk. at 17.45 o'clock.

as mr. shumaker had a little country store on his farm n lived up-stairs with his family, i walked into e store first.

i had on my best sunday dress n new shoes, which mother told me to blacken n rub well with my shoe brush. she told me to keep clean out of respect for other people, as well as for my own benefit. she added, "when you come to e shumaker house be careful to scrape n rub your shoes well, before you go into e house. n then, do not forget to take off your hat n say 'good evening, mrs. shumaker n mr. shumaker.'" n then say, "i should greet you from father n mother." you must greet otto n emma from your brother heimdall, n sister, iduna."

i came into shumaker's country store first. as this was saturday, there were several customers. e store had a little of different kinds of goods, as groceries, crockeries n cotton goods. otto shumaker, 12 years old helped in e store to pack n deliver e goods to e farmers, their wives r their boys or girls for cash. shumaker would never sell a dollar's worth on credit.

he said that more business men have become bankrupt thru e credit system, than thru anything else. if a buyer at e store had not e money, let him stay away or borrow e money from some of his friends. mr. shumaker said, "a man that has not will power enough to hold back enough money for food n clothing, is not worthy of being trusted. i would rather give a starving family a sack of flour or potatoes for nothing than sell on credit." "borrowing brings sorrowing."

"there is only one thing," mr. shumaker added, "a man should go in debt for n that is sufficient land on which he can raise a family, provided, he has \$5,000 to improve n stock e land with, so that he will not lose it. otherwise it is better for e working class to have neither family nor land. too many poor makes a hell on this earth for e poor boys n girls, birth-control will become absolutely necessary to e poor, r else e rich, who have fewer children, will suck e blood out of e poor, by war, high taxes n high rent." it is e rich that cause war. when will e poor become wise enough to refuse to go to war?

otto shumaker was very glad to see me. we began at once to talk our "tuitu union language." otto said to me, "gud abend (evening), elias molee, mi is fro (glad) to se ju." i greeted otto from my brother heimdal n sister iduna. i said, "ju n juo sistr, emma, mus koma to wir (us) n spila (play) nit wir nekste son-dag." after a short while i walked to e back part of e store to mr. shumaker. i made a deep bow to him, as mother n my teacher had shown me, n said "good evening, mr. shumaker, father n mother told me to give you their greeting n good wishes."

he answered, "i thank you n your parents. greet them from me, when you go home again." "otto, take elias molee upstairs to see mother n emma." i followed otto upstairs. i greeted mrs. shumaker n emma as i had been taught. mrs. shumaker n emma were so glad to see their former boy friend from muskego, that they embraced me n kissed me on e cheek. after talking awhile, mrs. shumaker told otto n emma to go with me n show me e swing back of e house. we went down e outside stairway to e back yard.

i was highly pleased to see, that otto had made e swing under e direction n help of his father, in order to teach otto to make something himself. otto had dug 2 holes in e ground 3 feet deep n 7 feet apart. after that, otto went n hunted for 2 small trees, about one foot in diameter n 15 feet to a fork above. he cut those trees down, trimmed them, pulled them home

with one of the horses. otto said his father helped to raise those poles n put them into e holes.

otto then tamped n pounded e ground hard around e poles with new earth, n then he placed a strong pole 9 feet long over e upright post from one fork to e other with help of a ladder n his father. after that he fastened a strong 1 inch thick rope to e upper cross beam or pole 12 feet above e ground.

in e loop at e bottom otto placed a board with notches at both ends between e ropes 1 foot above the ground, so that 2 boys or girls could sit or stand in e swing, by holding to e side rope. oh! how i enjoyed that swing, how good n thoughtful mr. shumaker was to help otto n emma to get such a swing.

when i came to e swing my dog garm came running to me n stod on his hind feet up against me. otto n emma were surprised to see my big red dog garm again. emma ran after a piece of meat for him.

chapter a-d

a savage prayer.

after we had played a while in e swing, mrs. shumaker called us to supper, which we were glad to hear. i told m ydog, garm, to lie down on a wheat sack outside. otto got an empty sack for me to give to my dear dog. when we came upstairs over e store, we sat down around a long table. otto sat on one side of me n emma on e other side.

mr. shumaker had introduced e daily family reading, after meals, especially after supper, in order to increase e knowledge n wisdom n interest of his family gradually n cheaply. i wondered what he would read about. he read something so wonderful, that it sounded to me like an awful ghost story. it affected me so that i had a horrible dream that night. mr. shumaker read about a savage tribe in e inland of africa, as written by some good missionary, who had tried to teach them gradually e foolishness of their belief n their religious ceremonies.

he read that they believed n prayed to e evil spirits not to hurt or kill them, but to help them to kill another tribe, so they could eat them n have good fresh meat. in order to please their evil spirits they killed a young girl or boy, and burned them on a stone altar, while they prayed aloud. "oh mighty spirit, don't kill us, but help us kill e umulu tribe, our enemies, for this we offer to you a most beautiful boy n girl once every year." they sacrificed young people to their war god, as christians do in war. e larger a country is the worse it is governed n the more graft n fraud, because the people do not know each other n the situations or needs so well as in small n well organized countries. e larger e country is e more international hatred.

after supper n e singing, emma shumaker asked me, if i could dance. i answered no, my father will not allow me to dance, because, he thinks god will not like it. emma laughed n said, "let me teach you a simple hamburg." i learned e dance in a very few minutes. then i danced with otto n again with emma. mr. n. mrs. shumaker looked at us n enjoyed seeing us children happy.

i was exceedingly proud of my accomplishment. "when i come home, i will teach my brother n sister to dance n to sing e sailor's song," i said. at this time, it was already 21 o'clock. mr. shumaker said, it was time to go to bed, but let us all take e light n short body exercise, as described n shown before by e teacher, miss mimer, in muskego. this was a great fun to us all.

otto said, "elias n i want to camp out like indians tonight." otto had put 2 stork poles only 3 feet high with a cross pole, n over this he had spread some old quilts n blankets, when e weather was fine, otherwise he carried e clothing into e house. we could only crawl under on our knees. mrs. shumaker said, she thought it would b too cold in september to sleep out doors. otto answered, that they could sleep with clothes on, except e shoes, n that they could cover themselves with

father's large sheepskin robe, which father spread over e horses, when standing still outside in very cold weather.

"if we have a quilt or blanket under n over us n our caps on, then we will not catch cold." "well," mrs. shumaker said, "if you want to b like wild indians, you may sleep in e little tent tonight. i suppose elias wants his dog, garm, with him." i said garm could lie at our feet. otto's dog, had his own house with a sheepskin to sleep on with a hang-door that he could push in or out. e dog-house had a window pane on e sides to give e dog light.

when we got everything ready to go to e tent, emma said she wanted to sleep in e tent also. this surprised mrs. shumaker terribly. she said, "i have never heard you speak so thoughtlessly, since you were e mere baby. remember my dear emma, you are 10 years of age, elias is 11 and otto is about 12. i don't want my girl to sleep with boys n thus get into e bad habit, when you become older. if parents would warn young girls against unchastity, there would b less of it in e nation.

"oh! how much sorrow, disease, misery n even murder has come from girls n boys sleeping or lying in e same bed. not even married people should sleep together. if people cannot have 2 beds in their room, so that one can help e other, in case of sickness, then they should not marry. my sweet daughter, beware of e false conscienceless n thoughtless men. they lie in waiting on all sides, trying to seduce a girl or woman. it will ruin you sooner or later. in pure chastity only is safety.

"yon emma, know that your father n i never sleep in e same bed. no, no, my sweet n pure daughter, you shall not sleep with e boys, but with me, your mother. boys n girls can play together, b polite n helpful to one another like brothers n sisters, or like honorable ladies and gentlemen, without thinking of sleeping or lying together, no, no, emma."

after this heart-rendering motherly warning, otto n

i got ready to go to e tent together. when we came down stairs with our robes n blankets, my good large dog, garm, came running to me, n wanted me to stroke him ou e head n back, as i always did, after a short absence. after we got things arranged in e low tent, i let garm come n lie at my feet on e large robe under otto n me.

we were now in bed in e tent. "tomorrow morning," otto said to me, "i must show you our pigs n chickens." it became late in e evening n we began to be sleepy in our low home-made tent. i stretched out one foot to feel, if my dog, garm, was in e tent with us, which he was alright, then we shut our mouths n turned around n fell fast asleep.

on sunday morning, emma shumaker came into our tent n spoke to us in e tutitu language, which we had made in e old muskego fsettlement. she said "knaba, knaba (boys, boys) wake up, frystyk (breakfast) is bald (soon) fertik (ready)." my dog, garm, said "bow, wow, bow wow." emma got afraid of my dog n ran into e house upstairs, over e country store. we got out of e tent n carried e robes, blankets n pillows with us into e house.

when we came into e house, mrs. shumaker told otto to go out to feed e pigs n chickens. i said i wanted to go with otto n see how he did his work. he took an old tin pail with him to fill with corn to give to e pigs. he opened e door to e corn-crib, filled his pail n walked 10 steps away to e pig house, which was cool in summer in warm in winter.

e house was 8 feet wide, long n narrow, boarded outside n inside on 8 inch wide planks n filled in between with coarse sand. e roof was boarded n then covered thick with earth n sowed to grass on top, so rain would not carry away e earth. there was an opening at e corner at e end, thru which e largest hog could go in n out. there was also a window to e hog house, to give e good animals light. e floor was planked n then there was one foot thick with soft oats straw on e floor, for e good dear hogs to sleep on.

chapter a-e

at shumaker's family.

in front of e hog-house, were planks slightly leaning out to let e rain flow away, so as to keep e feeding-floor dry. for e pig mother's that had little baby pigs a separate house in e yard was provided. i had never seen pigs treated so kindly by any christian, as they were treated by e freethinker, mr. shumaker. after otto had filled his pail with corn, he called e pigs out in e tutitu language, which e pigs understood. he called: out loud n said "swina, swina (swine), kome hir to mi." they came.

otto threw e ears of corn on e planks outside e pig-house. out came e big fat pigs, 14 big n 16 smaller ones. oh! it was a beautiful sight to see. i said to otto, "my father has only 6 hogs n he has not as good a house for them as you have." "well," said otto, "get your father n mother to visit us some day n they will learn how to treat pigs. after i have fed them, i have to carry swill n water to them, n then feed e chickens in 2 different hen-houses, 150 chickens in all.

after e feeding was done, we went into e house, where we washed n combed ourselves, n brushed our teeth, n then we had breakfast. after we were seated in our dining room, mr. shumaker brought in a blue covered book about god, odin n thor, freya, e fighting giants n e little dwarfs, who made e chain strong enough to bind e monstrous wolf, fenrir, in e teutonic mythology.

for breakfast, we had first mush, n then hard boiled eggs, slices of pork rolled in whole wheat flour, which gave a soft sweet taste to e pork. we had also all e bread, fruit, nuts n butter we wanted to eat with syrup or honey, or cheese on it. mrs. shumaker told me to help myself, just as if i were at home. then she said, "elias, which drink do you prefer, wheat-barley-coffee, milk or hot boiled water with sugar in it." i said "i will drink e same as otto does, if you please."

she smiled n said that for breakfast n supper we all drank wheat-barley-coffee n for dinner milk. mr.

shumaker said, that about half of e farmers in our neighborhood think it is extremely healthy n cheap. we make e wheat n barley into malt first, dry it in e frying pan until it is browned hard, n then grind it in e hand coffee mill, n then boil it in water. one sack of wheat n one of barley will last a long time.

"why" said he, "send millions of dollars away to enrich e coffee kings, when we farmers can make ourselves a nourishing drink at home much better for e nerves. any one can write to e newspapers for a receipt how to make it." while we were eating, otto asked if i could make bread n prepare a meal. they looked at me, so that i felt bashful. i said that i can make soda bread or biscuits or buns.

then emma asked me, "can you prepare a whole meal, wash e dishes, n set e table?" i answered that i can fry or boil pork or beef, cook potatoes, coffee or eggs, wash e dishes, n put them on e table for mother has shown me. mr. shumaker said "hurrah for e boy, elias." emma said "i can do something that elias molee cannot do, i can wash my own clothes." "do not be so sure about that, my dear emma, what do you say, elias." i answered a little too proudly, that i had not only washed my own clothes but for e whole family.

"hurrah again for elias," said mr. shumaker. mrs. shumaker asked me if my mother had not helped me. i said i had to do e washing, when mother was sick, n did not want e neighbors to help, when she had no money to pay them, besides she said that i was a very large n strong boy for my age, n that it would do me good to learn. i might need to know it in later years, in case i should become a lone bachelor. they all laughed at what i said.

mr. shumaker added, "your mother was right in teaching you how to prepare a meal n how to wash your own clothes. all boys should learn that. it will give them all more confidence in themselves n make them greater thinkers n often be a great help to their mothers n wives, if they ever get money enough to marry, otherwise they may become small gardeners

n chicken raisers n board themselves.

after breakfast, mrs. shumaker told otto n emma to polish their shoes n brush their sunday clothes. now i saw something which i had not seen before. emma rubbed vaseline on her shoes n otto rubbed tallow on his shoes. he warmed e tallow a little on e stove n rubbed it on his shoes. after that both otto n emma rubbed their shoes with a cloth so that e shoes looked clean n soft.

i asked why they did not use common blacking, as i did. they said, that e shoemaker, not far from their country store, had told them, that common blacking made e leather hard n dry, so that e shoes would crack, when they got old n would not last so long, but that tallow or vaseline were e best for e leather. i saw also another thing which i had not seen before. both emma n otto had iron plates under e toes n heels of their shoes n 3 more plates on both sides of e soles n one in the center, making 9 plates in all for each shoe.

i asked if their father n mother also had such plates. they answered, yes, they had bought iron lasts to put inside e shoes, so that mr. shumaker could hammer e plates on himself. he had a whole gross of iron shoe plates, because those plates make e shoes wear twice as long. i told otto in titutu, that i wished he would put iron plates under my shoes also. otto went to his father n told him what i had said. mr. shumaker got e tools n told me to take off my shoes, which i was very glad to do, n then he put e iron plates under them.

after that otto n i brought a good breakfast to our dear dogs n then came into e house. "now," said mr. shumaker, "while you are on a visit here, i suppose you would like to see all you can." i said "yes, thank you." otto n emma can show you my 2 horses n e 5 months old colt. you can also look at my 5 cows and 3 calves." i said, "oh! i should like that very much." mrs. shumaker added, "father had to feed e horses n cows himself this morning n even do e milking while otto fed e pigs n chickens.

"he does not like to do that, but our hired man went

away last night to see his parents, n sister. he goes away nearly every saturday night, after all e work is done. we do not blame e poor hard working man for wanting a day free. if a poor hired man or woman can have no free time, or pleasure, his life is not worth living. all work n no play is misery indeed. life must b paid by some pleasure, otherwise it is wiser to commit suicide."

otto n emma went with me. emma wanted to b along n talk our tatitn unigen tongue, which she was proud of speaking. we looked at e fine cows first. they were standing on a plank floor, in their stalls with plenty of straw bedding, e same as e horses had with good light n warmth. e calves walked loose in a stall by themselves. they came up to us, as if they wanted to b our friends, n then they jumped up n down of joy in seeing us. then emma said "dat is mio kaly" (that is my calf) then otto said that e other was his, n that when it became old, they could finally sell it to e butcher n keep e money themselves.

they also told me that they had a lot in e garden for themselves, which otto n emma had cultivated n sold what they raised, so as to have some pocket money of their own to take care of. otto said he had as much as \$9.00 at one time. i loaned \$4.00 to a man that said he would pay me back next week without failing. i did not like to loan it to him, but he spoke so entreatingly n explained, how good i would b to him, if i let him have \$4.00 n that he would give me \$1.00 extra as bonus for my great kindness.

i thought, if i get a dollar extra next week, i will have \$10.00. i let e man have e \$4.00 a year ago. i begged him many times to pay me e \$4.00 without any extra bonus, but he always answered that he had bad luck, n could not pay. at last he left e neighborhood n i have never seen him since or my \$4.00. i felt terribly bad n my parents laughed at me for my foolish credulity. father said "do not trust a single man or woman, until you have known them as honest debt-paying people for at least 2 years, n even then, you

must not trust them for only such small amounts, as you can afford to lose. better give away for nothing than loan out without security.

when we came into e horse stable, e horses began to neigh, for they wanted something. otto gave each of them a square lump of maple sugar. e 5 months old colt was in a stall by himself, where he could turn around as he liked. otto said, it would be cruel to tie e little colt who needs to move around for exercise. when otto came into e stall, where e colt was, e colt walked up n put his nose on otto's shoulder. otto lifted up first his fore feet n then his hind feet.

i asked otto, why he lifted e colt's feet. he said, that his father told him that e farmers in germany did that, so that it would b easier to shoe e horses, when they became 4 to 5 years old. when e colt gets a year old, i am going to lead him around in a halter to break him in gradually, n put something light on his back so that he will not be afraid of e harness. when he gets to b 3 years old i am going to put a harness on him n lead him around by e side of his mother.

at 4 years e dear good colt can do e little light work gradually. when he is 6 years old, he will have his full strength. if e horse is broken in rightly n not overworked, he never will become balky. oh! what a shame n pity it is to be unkind to e speechless n defenseless animals. we walked then into e house n saw mr. shumaker shave himself, he shaved only a little under e eyes to keep e grass away from e window, he said. e rest of his whiskers he cut short with a scissors, leaving it to come together under his chin about 2 inches long. it is natural for men to have short beard, n short monstache, n attractive mouth n lips.

chapter a-f

e journey to e lutheran college.

in 1863 i was 18 years of age. i had to wander away over 300 miles to e state of iowa, west of e great mississippi river, e grand state divider. my great sorrow was first to part with my parents n from brother heimdal n sister iduna. my next greatest sorrow was

to part from my dear dog garm n with our good true oxen, hymer n skrymer.

both garm, hymer n skrymer, had now become very old n weak with poor teeth, which our dentist could not cure. i had a long talk with my parents about e past n future of garm, hymer n skrymer. i said those speechless n defenseless servants have been good n true helpers n companions to us all their lives, but what will become of them now.

father said, that he would do e best for them, that could b done, on this earth. it made me feel happy to hear that. mother, brother n sister were all listening to what father n i said. father n e rest of us walked to e window n looked at garm, hymer n skrymer. mother said that father would fatten e dear oxen with mixed rich ground feed n keep them in a light, clean n warm stable n then sell them to e butcher 3 miles away. "oh, oh, said i, is that e reward, that our old good oxen will receive for their long n true service?"

then father replied, that e best would b done for hymer n skrymer, our good oxen. when they are killed, they will receive a hard n sudden blow in front of e head with a heavy sledge hammer. that will make them unconscious at once. they will never feel any pain. they will be eaten n live again in e bodies of men, n women, boys n girls, until they return to mother earth. hymer n skrymer have no free will n immortal souls, god will not punish them for their sins.

mother added, when she saw how bad i felt in parting with garm, hymer n skrymer. "remember my dear boy elias, that e tame animals among kind people are in better circumstances than wild animals. think of e wild buffalos, horses, deer n elks. they often lack food in winter, often freeze to death or die of a long, painful sickness, without any doctors. think of e poor deer, how he must run from e wolves, indians n white hunters, who often hit their legs only n make them crippled for e rest of their lives." who has made it so hard for e wild animals? the christian god! some animals must kill to live."

i was much affected by what mother said. what boy n girl would not be moved by such talk, if he or she had an inquiring mind?

i asked father what we should do with my good true old companion n protector, garm, my dear dog. father said, "we will give him a painless death, take his skin off, tan it n make a soft robe of it for you to keep to remember garm by. this is e best we can do for garm n you. garm's legs are getting stiff, his teeth are poor n his eyes are weak now. he cannot enjoy life any longer, n therefore, you can see, my dear son, that a quick n painless death is e best for your good old dog, garm. a short, painless death is e best death even for men."

i suppose i said, that will be e best for my dear dog, under e cruel natural circumstances, which god has made. i am now glad that i have been kind to garm by feeding n keeping him warm in winter. i never kicked or struck him. i wish you will keep his large, red, hairy robe for me. tomorrow i must wander to decorah, iowa, to e lutheran college. mother brought out my new suit of clothes, some underwear, shirts n stockings. it was not much, i could easily carry it in a small satchel n rope over my shoulders.

we sat and talked about e future, for in e morning of e next day, i had to leave early to reach e afternoon train from madison to prairie du chien (prairie of e dogs), i had 10 miles to walk to e railroad station at "black earth." now father gave me many advices n warnings n then mother did e same. brother heimdahl n sister iduna sat listening very attentively, as, if it had been for them also, father warned me not to trust strangers, buy a gold brick, or any share in a stock company. if it is a safe investment, e money men will take it up n freeze out e small, credulous boys n girls. never buy a horse until you have tried e horse a few days. besides that, you must ask e age n health of a horse, n ask advice of 2 different men, that understand a horse. e first man may be a friend or helper of e seller; hence, inquire of different men.

credulity, ignorance n fraud have caused more loss n sorrow than anything else i can think of. always inquire beforehand. look ahead! count e probable cost!

"in our school readers, there ought to b set aside," father continued in a serious manner, "at least 200 numbered advices n warnings to boys n girls, pointing out what to do n not to do under different circumstances in life. this would b worth more than any school book novels, or insignificant details about history or geography. novels can be read at leisure in after life." father then arose from his chair n walked back n forth over e floor. then he turned to me n said, "b as honest, as it is possible for you to b in this deceitful world. you must not tell e truth always or say what you know or think about this or that man or woman—not always," but be polite n attentive n diligent even if it is disagreeable."

father sat down again n continued, "a perfectly honest man could not get along peaceably under our present civilization. a moderate amount of dissimulation, hypocrisy, flattery, cringing n fawning will become necessary to you, my dear son elias, if you go into business or politics." father n mother smiled n said, "i do not mean that our son should practice dissimulation, or lie n flatter all e time, when our son has a chance. if men only lied when necessary, there would be few lies at present."

at this point brother heimdal walked to e window n accidentally stepped on e tail of "rana," sister iduna's white cat. e cat made a fearful howl, so that iduna jumped up quicker than you could say "hoah." she took e cat in her arms n sat in her chair n felt of e cat's tail to find out if a bone had bn broken, but e tail was all right. she said to heimdal, "me libe (love) ju nit nu (now), wen ju mishandle mio katze, rana," we all laughed at iduna.

father continued his advices to me a little while longer. he said that while perfect honesty was impossible, all should strive to b gradually more truthful

than e rest of mankind, in order that the world may become gradually better for our having lived here. if nobody lies, unless it is unavoidable, there would b a great increase of truthfulness. how many million lies are not told, where e truth would have answered just as well. children sometimes tell a lie, thru a too lively imagination; hence, children, should not b judged harshly.

father then leaned back in his chair n said to my mother, "now, dear wife, you can take hold of e 'wandering molee,' elias, by giving him e best advices n warnings you can think of this evening, for tomorrow morning there will b no time for a long talk, as he has to start early to reach e railroad." mother now began by saying, "i am not educated enough to know what would b most valuable for you to think of, in e future. we have given you so many advices already from year to year, that this may become only a repetition of what has bn said."

now, heimdal, n iduna looked n listened to mother with renewed attention. heimdal n iduna were twins n 5 years younger than i. mother continued, "that there is one point, my son, which you most need to remember, n that is not to become angry at any foolish opinions you will hear, n not contradict people roughly. let people have e freedom to speak to you. if you think they are worthy of an answer, then think of some good point on your side. say it in a calm diplomatic way, as your own understanding of it, n then stop. do not b quick to take offense. if people were to quarrel over every thoughtless word or act, there would b quarrels all e time, instead of national, family n social peace. if, however, you should b abused too much, make a gentlemanly protest, n if that does not help, you must leave e place. if you have to fight for better food or pay, join your friends or a lodge."

"while i want you, my son, elias, to b polite n cautious in your behavior, i do not want you to b a timid coward. bravery is necessary. only e educated wise n brave obtain their rights; n e cowards become e

slaves." here mother arose n stood by e table n paused, as if she had a new n important advice to give, we were waiting in suspense n looked at her. she continued, "elias, my boy, you are 18 years old n e girls will b looking after you, n some bad girls will try to catch you n ensnare you. please, my son, to remember this; never deceive or seduce any girl n thus bring sorrow for life on her n her family n on our family. never have any intercourse with bad women. it will lead you into loss of respect, loss of money n health, so that you will rot away into death. such intercourse is not for health or sociability. self-restraint is necessary to good boys." mother again tok her seat between me n iduna. iduna was still holding her white cat, rana, in her lap.

"elias, we are now (1863) in e 2nd year of this terrible n unnecessary civil war, in usona. your cousin, thomas, roddag, has already been killed. i do not want you, my dear son, to be killed." who can blame a mother's feeling? "remember also, to avoid alcohol n tobacco. do not tell all you know or think, except to one or two trusted friends."

chapter a-g

leaving home.

when mother finished this kind talk to me, i saw her weep. this caused me to cry aloud n so did brother heimdal n sister iduna. who, with a heart, would not be affected with mother's words in e midst of civil war n at e eve of my parting from home for a long wandering among strangers? at this point father gave us one consolation. he said, "e civil war has already lasted over 2 years, it will probably come to an end in 2 years more. not till then will elias b 20 years of age. they do not draft men now before 20."

this news made us all very happy. after a quiet pause of several minutes, i arose from my chair, wiped my eyes with my white handkerchief n said, "now i wish to bid goodbye this evening with my dog garm, our dear old cows, audhumla n rosa, n with our dear old oxen, hymer n skrymer. sister iduna, now 13 years of

age, laughed at me and asked me what i would say to e dog n e cattle?

i said i wanted to give my dog, garm n extra good supper, pat him on e head n back n say to him in titutu, "gudbei mio gud alte (old) frend n helper, gudbei, gudbei." i also want something good to eat for our oxen n cows, pat them on e back n talk to them n say, "gudbei, mio gude frenda. me kan nit se ju mer!" after i had hidden goodby with my dog n oxen n cows n pigs i came in again.

heimdahl laughed at me n asked me what e dog n e cattle had said to me. i replied that they looked friendly at me n said, they loved me. animals can love n hate as well as men n women. "now, brother, heimdal," i said, "i need your help tomorrow morning." "what is it?" he asked. i said, "right after breakfast tomorrow, i wish you will take garm, my dog to e next neighbor about a quarter of a mile away, or else go out hunting fr rabbits or squirrels with him, so that garm will not see me leave home tomorrow, or he will want to follow me. i give you my shotgun, heimdal."

to cut e story of my parting short, i wandered away from home amid tears n handshaking e 16th day of august 1863. e next evening i reached prairie du chien n crossed e great mississippi river in a steamboat to megregor, iowa. this was e first day i had seen a railroad or a steamship. i stopped over night in a hotel in megregor, iowa. next day i took an old-fashioned stage coach to decorah, iowa.

i looked at e buildings of e new decorah college, but did not go in, because it was not open for business yet. e next day i started to walk 20 miles to my uncle (mother's brother) in lenora, minnesota, with my satchel on my back like christian in "pilgrim's progress." i did not hire a ride, for i wanted to save my money by walking. i thought of franklin's advice, to be industrious n frugal. i had a pair of good, long n strong legs. i came to uncle jacobson, a little after 16 o'clock on e 20th day of august. i was too tired to

write home that day.

e year i studied in e lutheran college i decorah, iowa, 1863 n 1864, was e happiest time i have ever enjoyed in my wandering life in this wide wild n wonderful world. as we received our board n lodging extraordinarily cheap at college, we were required to help to do some necessary work for e college. we took our weekly turns in sweeping, dusting n washing our study rooms, dormitory n dining room. that was light work, but sawing n splitting e hard oak wood made us sweat like turks. we were, however, strengthened by a great emotion of love to co-operate.

at every breakfast, president prof. larson came into e common dining room n read a few minutes from e bible, made a few remarks, about something that should b done or not done by e students. he had us all together then, n that was e best time for him to give us all lectures of advice or warning. we were only 40 students.

after blessing our food for christ's sake, he left us n went upstairs, where he occupied several rooms with his family. we sat around 2 long tables. as soon as prof. larson left, new life began. we were not allowed to swear or quarrel. we had, however, some hot debates. it happened once or twice that e students called one another "fools." i think this was very often true, altho not as wise, polite, diplomatic, or self-controlled, as e discussion should have bn. yet, who can expect great wisdom from young students e first year in a preparatory class. all classes ate together.

chapter a-g e students.

e older students in e advanced classes had developed more politeness, patience n diplomacy, than e new students. if e older students could not convince another by logical arguments n facts, they let e discussion drop, n then tried to convince some one else, if e point was of sufficient importance to b worth farther agitation. there were no "hazing" or abuse tricks played on e younger college boys in our classes. we considered

ourselves too civilized for that. president larson said, that "hazing" could only be tolerated among a new, rough, ill-mannered n half civilized people. to find pleasure in producing pain for mere amusement, comes from a low, mean, barbarous instinct, which has not bn decreased by self-control, or by e feeling of sympathy for others, like boxing or e barbarous spanish bull-fighting.

during our free hours, morning, noon n evenings, we took e long brisk walk in different parts of e town, or out into e country or river side. we had no regular athletic exercises, except e german system of turning n swinging on poles in bars in e yard behind e college building. our college in 1863 was situated opposite e old courthouse in e center of e town. this college building was sold 2 years later n changed into a grand hotel. e new grand college buildings were then erected a little way west of e city with large campus grounds.

this is now e greatest n ablest of all norwegian colleges in usona. e only foreigners in usona (u. s. a.) who can excell this college in size n number of professors are e germans, as they have more men n money. those students, who did not take a walk or practice turning, during freetime, were busy at jumping, standing jump, high jump, or running jump, or "hop, skip n jump." i was rather poor at e standing n high jump, but pretty good with e pole. with e hop, skip n jump, i was number 1. i think my long legs helped me very much.

e same exercises were not taken by all students at e same time. sometimes they would practice turning n other days jumping or fast walking. on rainy days, we played chess or checkers. no card playing was allowed. i learned e moves in chess, but i took no interest in it, because i thought it was too complicated n required too much time to finish e game.

usonic (u. s.) checkers, however, i liked very well. i bought a little 10 cent book on checkers to learn e rules n see e moves of good players n to solve some checker problems. some of e students spent part of

their free time in solving riddles, conundrums n puzzles n some would practice singing for a change. one of e brightest students in in our first year's class was e only child of e wealthy farmer n living about 3 miles from decorah. he had attended e english high school n had received advanced education in norwegian, german n english.

he was obliged to study very little to keep up with e regular classes. he came to our college mostly for e purpose of studying latin, german, history of europe n e lutheran religion, to find out how it agreed with science. he showed me one day, during free time, a german book on shorthand or stenography. it was especially adapted for use to e german, scandinavian and dutch languages, n it would also be used for all other tongues.

he pointed to a page written in this shorthand n asked me, if i could solve that puzzle. i said i had never seen such wild scratches, it must have come from an indian baby or from a lunatic asylum. he laughed heartily at me. i looked n looked but could find neither head nor tail to it. he began to read a page of that shorthand to me, pointing to e words as he read them. he said it could b written as fast as a man or woman ordinarily speaks aloud.

he also explained to me e many abbreviations, word-signs n phrase signs. i requested him to lend me e book on shorthand a few days, so that i could solve e puzzle n get to understand e underlying principles, n ideas of that mode of writing. he loaned me willingly, e book for a few days. i was most interested in e wonderful alphabet n abbreviations. this student was a great private reader of scientific works, as well as books on languages, history n philosophy. in that way he had become a remarkably independent self-thinker. i will call him "hoenir," e god of mind or perception in e grand, brave n chaste teutonic god-lore (theology). i told my new-found friend, "hoenir," that i would write a short story in my new lan-

guage, "alteutonik," which he could puzzle over, while i puzzled over his shorthand.

hoenir and i became e most intimate n confidential friends n e college. he told me e next day, that from his knowledge of german n english, he could easily understand what i had written in "aalteutonik." heneir added, that he hoped i would b so kind, as to explain to him my simplified system of spelling, e number-words, e pronouns, n my rules of grammar, n give him a list of e 200 non-high-german words; that is, e extra words from low-german, scandinavian, dutch, n english.

it took me half of a day to write my short-grammar n e extra non-high-german words. hoenir learned my new language, alteutonik, in 3 days, as he understood norwegian, german n english, which is e main ingredient of alteutonik.

hoenir n i talked every day in my new union tongue, when by ourselves. oh, now i began to feel happy in my new college life, in decorah, iowa. i had first found a friend in e dog "pasup," which i could caress n love, as a substitute for my never-to-b-forgotten dear old dog, "garm." i have now also found a bright school mate, "hoenir," as a substitute for otto shumaker n his beloved sister emma, with whom i grew up in miskego n blue mounds, wisconsin. oh! now i can talk my dear childhood language alteutonik, again.

hoenir i can trust with my most secret doubts n mental conflicts. i had also made a pleasant acquaintances with our professors, who were remarkably able men, which will soon b seen. let us first look at our president, prof. dr. laur. larson. he was e man, who, as minister of e gospel, first organized e campaign for e erection of e first norwegian lutheran college in usona. prof. larson was successful in stirring up e norwegian churches in many states. he became president n manager at e age of 34.

he has bn retained as president, prof, n manager by e unanimous approval of e synod n people to e fine old age of 80 years. this achievement is enough to call him an able man. he looked after every little detail

outside n inside, as a father to e students, he loved his work, n that made him so successful. he worked for love more than for his small financial reward, for his salary was only \$1,000 a year with rooms to live in.

our next professor was a full-blooded german, fr. schmidt, a great linguist n theologian. he had learned e norwegian, german n english so perfectly, that he could preach e gospel in those 3 languages, norwegian, however, was employed in e college as e medium of instruction. prof. dr. schmidt was one of e ablest debaters on correct theological belief, that i have ever heard. he had a sack full of quotations from e bible, luther, melankton, zwingli n calvin.

e most learned of all our professors was, by a whole jugful, prof. jakobson. we called him "e walking encyclopedia" or "e living dictionary." oh! i often said to my bosom friend, hoenir, "i wish we could become as learned as professor jakobson." he had studied many years at e great lutheran german college at st. louis, missouri, under e famous prof. dr. walther n others. prof. dr. jakobson could n did often preach in norwegian n english. he could also talk n write latin n greek. he could also understand french, spanish n italian.

like e great immanuel kant, he had advanced far into e study of philosophy n astronomy. prof. jakobson was a tall, slim person with light hair n blue eyes. he had a friendly face with a quiet n retired disposition. he could explain e history n principles of words, but he was adverse to heated discussion, for he dreaded e idea of hurting another person's feelings. he always said, "this is my opinion, now, but i may b mistaken. i shall, therefore, investigate, still more, n give you e opinion of experts on this point, so that you can better form your own ideas."

prof. jakobson taught only in e advanced classes. prof. sievers came over from e university of norway, located in christiania, e capitol. prof. sievers taught several classes each day as assistant professor. he lost much respect by his irresistible drinking habit of al-

cohol. all e professors were born in europe. as our college was, in my time, poor in money, each professor was obliged to teach 3 or 4 hours every day for small pay, but e college has advanced fast since.

chapter a-h

at e college.

e distinguishing feature of this decorah college was e immense superstitious n dark-aged importance given to e study of e latin, greek n hebrew languages. i did not love latin n greek. i hated them to e bottom of my heart. i heard many other young boys in e college say e same. what boy n girl in e high schools n colleges, who reads this does not hate latin n greek, especially, e stiff latin; that is, if they have tried to learn it, as i did. why not spend our valuable young lives in learning e living german, french, spanish, russian, chinese, japanese, or alteutonik? latin n greek are dead languages.

i walked one day with my bright friend, hoenir, to catch a few fish with hook n line, in order to give e fishes to our president, prof. larson, who lived with his wife n 2 children in e college building. e head cook herman dahl, let me use his poles, lines, n books. dahl was also so kind as to let my friend, his dog, "pasup," go along with hoenir n me. ah! now you may b sure, i felt as happy as our oxen, hymer n skrymer, in clover.

e terrible latin again. as hoenir, i n e dog were walking leisurely towards e river near e town, i asked hoenir, "can you see any benefit in studying latin, except to those, who make a business of teaching it to make their living? not one in 100,000 latin n greek students learn those dead languages so thoroughly as to understand them as easily as a translation into their own mother tongue."

as we walked along with our fishing poles on our shoulders, hoenir continued his talk, "even if a young boy n girl study e dead tongues 10 years, so as to understand them as well as norwegian, german, english or spanish, they will learn nothing new from e latin

heathens. they were mistaken in their theology, religion, morality, philosophy n science. whatever of truth they had, has bn absorbed into our modern ideas long ago."

i looked at hoenir n said, "in e name of odin n thor, what do we study latin n greek for, if that b true?" he said, "i do not understand why, i will let you puzzle over it for yourself. maybe we are ruled by e ideas of e dead. dead men hold us by iron chains. so far as being able to understand english better by learning latin, i think we could get e same advantage by learning french, italian, or spanish, which are also derived from latin roots."

let e italians study e latin, e greek people e greek tongue, n e jews e hebrew, so as to tell us about what new ideas they have found in it. then we boys n girls can read it in our own mother tongues, in norwegian, german, english or alteutoniik. that would b a wise division of economic labor." we came now to e river's bank n threw e lines out with some white bait on e hooks. in half an hour i caught five large fishes and hoenir six. we started for home n reached our college in time for study. prof. larson, his wife and children, were highly pleased on receiving e fresh fish.

we did, however, not give all e fishes to prof. larson, but reserved some for e head cok n his helpers, in order to increase e amount of happiness to others. hoenir, said, smiling, "e cooks are just as necessary as e professors." one day in november, i took a walk thru e town of decorah with my first friend, nels anderson, with whom i rode into town. it was at 12:40 o'clock, when we passed a usonic (american) public school ground near e street, where we were walking peaceably. e school boys were at play.

they had seen us before n knew, that we were norwegian students, in e lutheran college, when they saw us they began to throw snow balls at us, n called us "green foreigners." they also threw snow balls at a farmer n his horses, so that e horses came near run-

ning away for fear. that was young america at play. no regard for others. what advice from parents n teachers had they received?

chapter a-i

bad dreams.

oh! boys n girls think of us poor farmer boys here in e decorah, college. we had to commence e study of 4 irregular n complex languages e first year at one jump; namely, norwegian, german, latin n english. i found out since that, boys n girls cannot master, to advantage more than 2 or 3 languages, so as to speak n write them fluently n with pleasure. i should prefer for america, english, german n spanish. only e few can master 3 languages, but every normal boy n girl can learn 2 tongues; that is, one besides their own. look at e many millions of foreigner boys, n girls, who can speak n write fluently 2 languages in usona, europe, n south america n africa. in europe they study english, german n french, as e main languages, n other tongues for special need.

r. b. anderson, hoenir n myself took private lessons in french, outside e college building at e home of prof. sievers. r. b. anderson was in a higher class, than hoenir n i, but that did not make any difference to our brotherly feeling or e co-operation in working together. we were free from e miserable caste system of e brahmins of hindustan.

hoenir n i returned to e selection of 20 of e most frequently recurring words in english writing n printing. we were both convinced that 20 abbreviations for writing n printing should be adopted by all languages. e saving in time n paper is so great, that we were satisfied in our young minds that all boys n girls would gladly learn e 20 abbreviations n read them with ease n pleasure, as a useful missionary work n mental exercise. we agreed on e following:

e 15 most frequent abbreviations.

b, bn, cd, cn, e, hd, hv, n, nsf, shd, shl, t, u, wd, wl.

key words.

be, been, could, can, the, had, have, and, and-so-forth, should, shall, to-too, you, would, will.

now, my dear boys n girls, or gentlemen n ladies, please b so kind as t (to) let me use e (the) before given abbreviations. if u (you) wl read them over again 5 times loud, u wl not forget them. after u hv read 4 pages, u wl b able to read "e" 15 most frequent abbreviations, as easily as u cn now read, "mr., mrs., dr., a. m., p. m., etc. (nsf.). if no 1 (one) had adopted improved new ways, n never changed his belief, we shd all of us, hv remained wild barbarians t this day. there is no need of writing in full e most often recurring words. we feel certain that posterity wl (will) adopt many more abbreviations.

after u hv mastered "e 15 most useful abbreviations," i shl go on with my story.

1 (one) night in e decorah college, i hd a fearful dream. i dreamt that i was walking towards home in muskego, wisconsin with a rabbit in my hand. my dog, garm, hd run ahead of me t e house. i heard a wolf barking behind me. i looked around n saw e wolf coming after me. i started t run as fast as i cd, n cried aloud for my dog garm, garm! my big red danish dog came just in time t save me.

when e wolf saw my big dog, e wolf understood at once, what he was up against. e wolf run back as quickly as he cd, this dream excited me so much, that i remember it. i asked my friend, hoenir, t explain e cause v this dream, for everything must hv a natural cause. hoenir said, that he hd not yet studied very deeply into e science v psychology, or soul-lore (german, "seelenlehre" hence, he wd not dare t say, what was e cause v my dream. he believed, however, that it was a result of my former experience combined with a tired brain, which prevented sound sleep.

poor fanny! young hoenir told me about a sad dream that his father often hd. while my dream, he said, was caused by former fear of e wolves in e old pioneer settlement of muskego, my father's dream was

a result of e cruelty he hd done to a six year's old mare. this mare was a good willing worker at all kinds of work required of her, except before a small reaper. when poor fanny was t young t pull so hard, n hearing e great noise made by e reaper, she refused forever afterwards to pull that machine, no difference how much she was whipped. here is a case, where foolish drivers make foolish balky horses.

father was young, thoughtless n passionate at that time. many years ago, when poor fanny wd not pull e reaper, he took her away, took e harness off, tied her to a strong post, found a pole 6 feet long n beat poor fanny without mercy. mother saw e cruel beating n cried, "dear hoenir, do not beat poor fanny any more." this cry of mother cooled his angry feeling, so that father's reason cd come into use. he tried again t make fanny n another horse pull e small reaper, which was an old fashioned light hand-rade-off. fanny cd not be drafted t pull before e reaper t save her life.

father lost n poor fanny won in e battle. she hd e stronger will. father let fanny work for a small farmer, who hd just finished his reaping, n he let father use 1 of his horse for e use v fanny for a week's time to haul together wheat, barley n oats. e farmer said poor fanny was a very willing n good mare. father did another mean thing more cruel n heart-rendering. e next cruelty added t e terrible beating, is what has made father dream about it for 10 years since.

when poor fanny was about t become a mother of a colt, father neglected t provide a separate stall for her, where she cd turn around in her agony n help her colt, n let her new born baby suckle her. father had tied poor fanny in e stall so she cd not turn around. e colt was born in e night. e colt hd gotten up n wanted t suckle his mother, but e poor colt in his ignorance, hd wandered off n tried t suckle e next horse in e next stall. that horse kicked e little innocent colt so its weak life expired. when father came into e stable, he found e little colt dead. fanny, e mother, was continually whining for her dear horse baby, n pulling

at e halter t go t her baby.

this awakened father's conscience, n caused him regret, n self-examination t such a degree, that it made a wound in his memory. in his dreams, father often cries in pain, "oh! poor fanny, poor fanny. how much i hv wronged you. ah! poor fanny, my good horse n servant, cn u forgive me?" father was very kind to fanny all her life after this. he often tells e story t neighbors u visitors.

he says he tells this story so that e injustice done t poor fanny may benefit fanny's children n all other horses. if it cn benefit other horses, then poor fanny has lived n suffered for e good of her class, as much as any martyrs among men. we are all animals as much as poor fanny. father often says, "when i see n think v all e needless suffering among men n animals. i am surprised that there are not more suicides t end e pain. i often cry aloud, when alone, 'oh! poor fanny, forgive me. u, my dear defenseless, poor fanny, you ed not complain, or ask a judge to punish me for e cruelty t u n ur little colt baby. god made u helpless n speechless against me. oh! fanny, fanny, forgive me for e injustice i hv done t u.'" horses n dogs are known t hv drowned themselves.

young hoenir continued, "i hv often heard father n mother say, that it is not horses n mules only that are treated with unnecessary cruelty, but cattle, dogs n cats. alas! how often hv i seen horses in cold weather tied outside of shops, or hotels for hours without a warm blanket or rbe. how often are e poor animals not whipped n overworked, poorly fed n put into cold stables." very poor people shd nt own animals.

5 new abbreviations added hereafter; as, cm (come), nt (not), tm (time), v (of, ov., ws (was)).

after father's cruelty t poor fanny, his conscience had become highly sensitive. he sympathized even with e sufferings of e wild animals, needlessly caused by e inhumanity v e christians n their passion for hunting n killing for fun; nt for food, but for e pleasure v killing. think v e poor helpless fox, with a pack v

hounds n horsemen, running after him. think v all e ducks n other birds, that are shot n crippled on e wing. think of e helpless ox in a spanish bull fight. e majority v e birds are crippled for life for e amusement v christian gentlemen. if man, however, destroys harmful n dangerous animals in self-defense, or for food, that must b forgiven because necessary. can a wise, almighty n a good god nt prevent so much cruelty n injustice, if he lives?

chapter b-o

a visit.

during christmas n new year, we hd a vacation, v 10 days. u may b sure, we were glad v that. i ws fortunate enough t b invited t stay a week with my college companion, young hoenir. this young man ws e best brought up, adviced n trained by his parents from early childhood, that i have ever met in my life at that tm, so far as regard for e welfare v men n animals were concerned. as we walked towards his home 3 miles from e city limits v decorah, we saw a stone about 5 inches nigh, lying in e rut v e road, where e wagon wheel wd cross it. he stopt n carried it t 1 side, where e stone ed do no harm t anybody.

i said to young hoenir, that e pathmaster, or e road-overseer hd neglected his duty, for which he is paid. hoenir looked at me n replied, "i think u are right t a certain point, elias. but think deeper n higher," pointing his finger 1st down t e ground, then up t e sky, "remember this, that if people did no more than just follow e written law, we shd hv barbarians n misery all our lives."

as we walked along slowly in order t hv a heart t heart love talk, he resumed e conversation n said, "father n mother came near losing their lives or become crippled for life by such a stone, as e 1, i carried off from e wheel track." "how did that happen?" i inquired with surprise. hoenir replied, "father n mother one day, drove out t visit a sick girl, who hd fallen down from a horse, because she rode sideways, instead v riding e safe way v straddling, as boys do,

n as her mother hd told her t do.

"father n mother drove fast t see what help they cd render e sick girl. as they drove along in a light open wagon, sitting in a spring seat, e left wheel run over a stone in e rut v e road. this colission with e stone threw mother high up into e air t l side, where she wd hv broken her neck, if father hd nt grabbed her in tm t save her life. e horses became terrified, but father stopped them in tm. when mother told me v that occurrence, i ws mighty glad that mother ws nt hurt. i ws sitting on an old blanket in e bottom v e wagon box, when only a young boy.

"father stopped e horses n went back n carried e dangerous stone to l side, where it cd hurt no man or woman, regardless v race, color, sex, rank or religion. my parents often said t me, that i shd always remove dangerous objects from e highway in e country, or side-walks in e city, for e love of myself n humanity. law officers en nt b everywhere at all tms. law officers are often careless or lazy. e people must depend more and more on themselves n educate themselves by independent private reading n thinking for themselves. no more faith in greedy capitalistic teaching."

when we hd walked a little towards home, we came across a stiek v cord wood, which hd fallen off e load behand, n hd nt bn noticed by e driver. i looked at hoenir, laughing, n ran ahead n carried e piece v wood t l side, where it cd do no harm t anybody. i said "u carried away e dangerous stone from e highway, now it is my turn t take away e dangerous piece v cord wood. we both felt proud v our service t e public n t all mankind. hoenir said, "there is more than stones t remove."

"there are hundreds v circumstances in which every boy n girl en make life more safe n pleasant, if they are lst reminded v e many little deeds v love by their parents, n by their school readers." hoenir stopped his walking a moment, took a newspaper out v his coat pocket n said, "suppose u read a paper or magazine at a restaurant, hotel, or private house, u wd do a kind

act t e public by adjusting e newspaper so that e front page cd b seen at once by e next man or woman. that wd b a kind deed for others, regardless v religion or color."

we walked on n hoenir resumed his remarks, "e law books say nothing about these points for e laws are mostly made t protect capital. e good n useful workers must learn t hold together, n love, yea, really love l another n say an injury t l is an injury t all, regardless v nationality, trade or sex. this might become an international religion v science n humanity." at this point we came in sight v hoenir's house, but yohng hoenir ws so full v love n his heart, that he continued, "knowledge, self-control, honesty, love v humanity n bravery is e true religion with e golden rule."

these five leaning virtues make a sensible quintinity, instead v e old trinity. remember, elias, your 5 fingers. u en call them a quintinity (german, fuenfeinigkeit, five-ness; scandinavian, femenighet)." when hoenir's large black dog "bragi" saw hoenir n me coming, he met us half a mile from e house, i forget e old name v e dog, but as he made e loudest barking i ever heard from a dog, i salled him "bragi," after e god v cloquence in e teutonic god-lore (mythology).

hoenir n i talked together in e alteutonik union tongue. when bragi, e big black dog, came up t us, he went t greet hoenir lst n then t me. i patted him on e head n back n talked alteutonik n called e dog bragi. i don't think he understood my words, but he understood from my actions n e intonation v my voice, that i was a genuine dog lover. action counts more than grand and hypercritical words; hence, bragi n i became trusting friends on lst sight. "now," said hoenir, pointing t e house 150 meters (yards) ahead v us. before u enter our home, it might, perhaps be well for u t know something about my parents."

"u ought also t know something beforehand about our most remarkable school ma'n, who is now boarding with us, this school year. father, whose lst name is johannes, was a captain v a ship that sailed from stav-

anger, a sea port in southwestern norway. father ws born in e year 1812. while captain, he carried some goods on his own account n saved his money by diligence, economy n temperance. he sailed t many countries in europe, asia n africa. he learned t speak both german n english. he married when 31 years of age."

"at e age of 38 years he sold his share v e ship, moved here into iowa, where he bought land, when it was cheap. mother ws also born in e old land v e vikings near e city of stavanger, norway. i hd a brother who died, when he ws only 21 days old. e name v our school mam vl make u open ur ears. e full name is long n international namely, "katrina matilde varina pavlolinski." she ws born in southern russia, v a german mother n a russian father.

she cn speak german, russian n english. this makes her highly international n free from narrow provincial prejudices. she is nearly as tall as her name is long, she has dark eyes n black hair. we call her only miss pavlolinski. she moved from russia to german austria when 7 years old. she attended german school there 3 years. her father ws a clothing merchant, n hd made a comfortable amount v money. when katrina pavlolinski ws 10 years v age, her parents moved t des moines, iowa. her father again engaged in e clothing business. katrina pavlolinski has received e best russian, english n german education.

her parents taught her much at home, n encouraged her t study extensively in private, in order t become a good teacher n later professor n lecturer, to spread needed n neglected branches v scientific education. her mother hd a relative in e city v decorah, where miss katrina pavlolinski came t visit a friend with e hope also v obtaining a position as teacher in e decorah high school. there being no place vacant at that tm, she obtained e position v teacher in our school district.

miss pavlolinski is especially interested in e study v psychology, theory v education n e religion of humanity. she desires t become a teacher in some high school or college. now, elias, u may call me hereafter joel

hoenir, or only joel. i think i hv told you enough about my parents n about our teacher, miss pavlolinski. there are 2 more persons staying with us, my cousin, anne evenson, a young girl 14 years, who goes t school n helps mother mornings n evenings. we hv also our hired man, halvord johnson, who has bn with us for 5 years. we keep only 1 man in winter n 2 hired men in summer during 8 months.

"now," said joel hoenir, "we are on e front steps v our dear home. come in, elias, i wl introduce u. i hv already talked about n before t all within e family fold." i followed my guide into e parlor, where mr. johannes hoenir ws reading a book about e fairy stories v different races n their different ideas about god, devil, heaven n hell. miss katrina matilde varina pavlolinski was helping ahead anne evenson, e foster-daughter v e hoenirs with her school lessons.

mr. hoenir gave miss pavlolinski free board n room for helping anne evenson with her studies 1 hour each evening. after being introduced t e persons in e parlor, joel hoenir n i went into e kitchen t become acquainted with mrs. susanna hoenir. she was a woman v medium height, light hair n blue eyes, a decided blond. she ws very glad t see her only son n his helpful school comrade, mr. molee, as she called me. mother n son kissed each other on e cheek. after talking with mrs. hoenir a while, she requested joel t fill e large wood box from e wood shed. i said i wanted t help joel carry in wood, because my mother hd said t me that a young boy or girl, staying on a visit with a friend in e country shold make themselves helpful.

mrs. hoenir laughed at my good intentions n said, that they did nt expect me t help, but if it is t please your own mother, i hv no objection. we filled e wood box in a short tm. then mrs. hoenir said to joel, that he shd shw me e barn, grainery, corn crib, chicken houses, e horses, cattle, hogs n sheep. oh! what a fine n noble sight. a life so natural, so intimate, friendly n loving. both men, animals n hired help were treated like children v e family.

after having investigated e objects before mentioned, we returned t mrs. susanna hoenir in e kitchen. now mrs. hoenir told her son joel t put e dishes on e table. i said i wanted t help joel t carry e dishes into e dining room. miss pavlolinski n anne evenson were then busy in putting in order e christmas tree for e evening. mrs. johannes hoenir ws outside distributing outside distributing bundles v wheat n barley, which he hd saved from e thrashing machine, for christmas, so as t distribute them in e groves around e house n barn, for e wild birds. this is an old custom in norway, among farmers, during christmas t new year.

this noble regard for e happiness v men n animals ws a touching sight. oh! this sentiment v kindness. love cn b developed by increasing e faculty v imagination, t enable "andru" t imagine fully, that he is in e place v "benru." without imagination a man cn nt sympathize with others. a man cn only know his own feelings. without imagination a person cn nt transfer his love for himself t e love for others. unimaginative people cn nt feel what u feel; hence they cn nt help.

chapter b-a e visit continued

our supper ws so good, according t my taste, that i believe e hardest working man, woman or student cd not hv received a better meal from a king or queen or president. mrs. susanna hoenir ws a diligent reader v books on cooking n baking in e norwegian n english languages. miss pavlolinski hd also given mrs. hoenir some new ideas about frying, broiling n roasting from e german cook books. miss pavlolinski, our learned school-ma'm said often:

"there is no reason why people in north or south america, asia or africa cd nt prepare as good a supper as in berlin, london, vienna, new york or paris. e whole difference between persons n nations depends on imagination, education, co-operation n love. it is ignorance n superstition that keeps asia n africa behind. why cn nt e backward races read yet? because it has bn in e interest v e ruling classes to keep them in

ignorance n superstition, in order t exploit them more easily.

"it costs very little t teach reading n writing t young girls n boys. if all nations wd adopt e simplest n best known latin letters n e arabic figures n numbers, it wd make it still easier for all countries t teach their poor working people t read. after e dear boys n girls had learned t read, they wd hv e key that opens e doors t all e beautiful fairy tales, t geography, history n science." after miss katrina pavlolinski finished this last short talk t us at e supper table, we all retired t e large parlor t enjoy ourselves in different ways, according t age n taste.

mr. johannes hoenir n halvor johnson, e hired man, played cards together, as if they were old friends n equals; young joel hoenir n i played checkers; mrs. susanna hoenir, miss katrina pavlolinski n anne evenson played dominoes at a side table, carried in from e dining room. e ladies laughed n talked more over their dominoes, than all e rest v us. after an hour hd passed by in this way on christmas eve on e farm near decorah, iowa, in 1863, n in e middle v e civil war, we cried out, christmas tree!

mr. n mrs. hoenir distributed e presents t e different members v e house. e old folks hd bn remembered with presents by e younger members. some presents were given to e nearest neighbors. e neighbors received their presents e next day, when they were invited t supper on christmas day. after distribution v e christmas presents, as a little token v real love n good wishes v e givers, mr. johannes hoenir gave us a history v e origin n development v this tree. we did not go t bed very early on christmas eve, 1863. as we went t bed mrs. hoenir told her son, joel t hold his head high n throw his shoulders back like a soldier. "you are getting round shouldered by stooping over your terrible latin lessons in e decorah college. it is not healthy for n, joel, straighten up." joel smiled, n did as his mother told him.

as we went t bed, i noticed joel sent a loving glance

towards miss katrina pavlolinski. joel n i went upstairs t a room with 2 beds. joel took 1 n i e other. we let e lamp burn while we talked on questions, which hd troubled our brains for several years. as we were lying in our quiet beds only 4 feet apart, with e door shut, we hd an excellent chance t exchange cpinions on e burning conflicts between science n religion. i shl never forget that bed room conversation.

my college mate, joel hoenir, said t me. "tomorrow forenoon we shl hv a pleasant n instructive tm by getting miss katrina pavlolinski t tell us about her program for a true religion. she has studied so much russian, german n english philosophy, science n religion, that she wl make u open ur eyes n ears." i replied that i shd like very much t hear some reasonable n well-proved true ideas, for i hv begun t believe that e older an opinion is, e more is it likely t be false n behind e tm n modern development. "cn u tell, joel, what e storm center between science n religion is. what is truth?"

joel laughed at me n said, "i am really glad that u asked me such an easy question. i ws afraid u wd hv given me something like a chinese puzzle. truth is an agreement with reality, n this reality cn only b grasped by e 5 senses. there is no other avenues by which truth cn cm into e brain, except thru e 5 senses; that means thru experience." i replied that i cd nt grasp his theory. "ah!" said he, "it is no mere theory t say that truth is always n only an agreement with reality." here we fell into a deep sleep.

after enjoying a hearty breakfast next morning, miss katrina pavlolinski, joel hoenir n myself left e dining room n retired t e parlor. my college mate, young joel hoenir said t e tall n learned school ma'm that i wished t hear her proposed program for a new religious reformation, which wd agree with love n science. she smiled on joel hoenir n replied, that she wd b very happy, if she cd transfer some v e ideas she hd received from teachers, parents n books in russia, vienna n usona,

provided it wd help t make e world more international, wiser n more loving.

"i hope," i said, that u don't wish t do away with churches n ministers." miss pavlolinski said, "oh, no, i wish t preserve e good churches n ministers. a minister means a servant v e church or e people n nt merely e servant v e rich ruling class. if e church clings t e old superstitions, class n race prejudices, it wl die out with e advancing knowledge among e working people. u cn, therefore, see, mr. molee, that i am e friend v true religion n e ministers. i say t religion, u must either reform, or go t e bottom v e sea, like magninity."

i added with an eager request t miss pavlolinski, that she wd let me hear or see her working program for her religion v love n humanity. "i suppose u, n ur admirer here, joel, hv conversed n conferred on this subject before now." miss pavlolinski looked at joel n laughed, saying, "joel n i are agreed both on religion n morality or good conduct. yes, mr. molee, i wl gladly tell u what my program for a world's religion v love n humanity is, if u really wish t hear it.

"well, mr. molee," she replied, "e plan is simply this. change preaching about e supernatural n e unknowable n adopt lecturing on history, literature, comparative religion, philosophy n science, n thus keep e ministers n churches forever."

"oh, oh!" i cried out, "no preachers or lecturers wd b able t do all that." miss pavlolinski replied, that speaking 30 or 40 minutes once every sunday with sunday school classes on history v education n e outline v zoology (animal lore, ger. tierlehre) wd b easier for e educated teacher or lecturer, than e old style v preaching on e same tedious n uninteresting superstitious "e fall of man" n e crisisifixion, nsf.

i asked again, "how cn a permanent teacher or lecturer know so much about history, literature, philosophy n e sciences, that he can lecture on all those subjects?"

miss pavlolinski smiled, as one who looks ahead for an easy victory n said, "it wl b easier for e new preach-

ers or lecturers than it was for e old preachers under e old system. u wl see what e plan is, mr. molee. i wd hv only 1 lecture every sunday forenoon with different classes for e sunday school. e evening i wd turn into a general singing school n literary remarks n wise quotations for all men n women, who wished t say something.

e lecturer, a college man, shd help keep e boat moving. i know, mr. molee, that u think it wd b t difficult for a local lecturer t speak t e people on so great a variety v subjects as before mentioned. u must, however, remember that a college n university man or woman has studied all those subjects beforehand. if u cut out latin n greek, they wl know more about e sciences, n a living foreign language.

e new church v humanity wl hv ministers, who hv libraries, magazines, explaining e new subjects mentioned. they hv e whole week t prepare a 30 t 40 minutes lecture. besides, attending teaching classes n aid societies v different kinds. this wl make it easier n more interesting for e new lecturing ministers, than it ws for e old preachers t speak about e "crucifixion n redemption." at this point i ws just going t puzzle miss pavlolinski with another question, when we suddenly heard a loud crying from anne evenson, e foster daughter v mr. johannes hoenir. we arose n walked from e parlor t e sitting room t see what e matter ws.

oh! it ws all only a conflict between father n daughter about high heels. e daughter wanted t follow e foolish paris fashion n e father wanted t follow common sense, low heels n science. we listened like philosophers t e arguments on both sides, so that we forgot our new religion entirely for a moment.

chapter b-c

e new religion continued.

after this episode we walked back t e parlor, n resumed our talk about e new world religion or worship. e learned teacher n ahtor, miss katrina pavlolinski, continued: "my program for a religion n humanity worship, is t have certain subjects considered for each

month v e year, so as t secure a rounded out knowledge on all general subjects. this need nt b a full expert knowledge on every branch v science or art, but enough t make men more all-sided n international. daily reading wl also be necessary." ignorance of science is e greatest evil in e world. science teaches peace, health, co-operation n sociology.

"what branch v knowledge wd u begin with, miss pavlolinski?" i asked. she replied. "i think i shd put first, comparing v e great religions for january; history n theory v education, for february; review v world's literature, for march; (see herbert spencer on education), for april; moral n physical education n training v children in honesty n self-control, for may; zoology n chemistry, for june; geology, for july, astronomy, for august; moral philosophy, for september; psychology, for october; free speech n press talk, for november; international union tongue languages n summary for december."

joel hoenir exclaimed, "is not that an elephant v a religious program, elias?" "yes, it almost takes my breath away." "oh! don't b alarmed, mr. molee," she said. "e people wl think it is alright, when they get used t it, just as men n women wl think ur altentonik union tongue is alright after e respective races hv become used t e easy learned regular verbs, nouns n adjectives." joel hoenir at this point came t e assistance v miss pavlolinski by saying: "u see, elias, that according t this program, e ministers n churches wd bem a vast peoples university. e churches wd also bem local, social centers, where lecturing n music wd draw them together. e churches cd hv evening parties, n suppers, for a small entrance fee t pay e bare cost. all kinds v meetings cd find a home in e new churches. political speeches, moving pictures, theatrical shows, singing societies, n traveling lecturers for pay, at different evenings t help e new church t pay its share v e public taxes." at this point, a thought came t me like a vision in e sky. i exclaimed, "e new church wl need a new world's bible." miss pavlolinski said

that all history, science in literature wd constitute e new bible, e essence v which might b concentrated into a book v 120,000 words, or in 2 books for schools n family reading, (life guiding books).

chapter b-g

return t decorah college.

on e 27th day v december 1863, mr. hoenir gave his son joel n myself a ride t e decorah college. we desired t b in e college building a few days before e vacation expired. we were anxious t study in private our terrible latin lesson t keep ahead v our class. when e college opened for instruction, everything went on as before described.

i continued my study at decorah t end v may 1864. i then run out v money n cd get no help from home. i made up my mind t leave e college to go out n work for my uncle, mr. jakobson n my cousin mr. gjermund johnson kaseen, in order t pay my debts n earn money besides t go t e english high school in la crosse, wisconsin.

i informed president larson that i was obliged t leave, as i had no more money. he let me go n wished god wd give me good health n a christian heart. i bid e professors good-by as well as each v e students.

during e civil war, wages were very high. this was good for me, who wanted t get out v debt n keep out. i worked hard for five months in haying, harvesting n thrashing; paid up my debts n hd left in cash \$123.50 on nov. 1st, 1864.

with joy n hope in my heart, i wandered t e city v la crosse, wisconsin, 50 miles away with a large satchel on my back t save stage fare. within two days i reached la crosse ou e east side v e grand mississippi river "e father v waters," n thirty miles east v spring grove, houston co., minnesota, where i was soon t play an important part.

after studying hard at e high school v la crosse for nine months, i wandered t spring grove, where my oldest aunt, mrs. tveito n my eight cousins lived. i obtained my certificate to teach english school in e

village v spring grove. this made me very happy, for i needed e money n e practice v making ideas grow in e heads v boys n girls.

when there were no english schools in e neighborhood, i taught norwegian school. i continued my teaching for two years n saved enough money t start wandering again t new pastures like e wandering jew from jerusalem or like christian in pilgrims progress. this time my destination ws albion academy, dane county, wisconsin, thirty miles south v madison, e capitolium in e good honest state v wisconsin. after two years v study here, i got my diploma, or "sheep skin" with e degree v "philosophae" "bachalauris" (ph. b.)

e wondering fever grabbed into my head again n i went t e great n liberal university v wisconsin at madison.

after six months v study at e wisconsin (unitarian) university, i hd t leave because i ran out v cash n hated t borrow v my friends, if i cd help it. i remembered e old saying. "god helps those who help themselves. borrowing brings sorrowing" to individuals n nations.

i was obliged t wander back t spring grove, minnesota t teach school again. this must hv been in 1867, if i remember right. i preferred teaching t medicine or law, because i hd an unquenchable passion for studying modern languages, science n philosophy, mornings, evenings, free saturdays n sundays. i hoped also t become a useful professor in some college or university. i desired very much t write a book some day on my grand ideal "e altentonik union tongue," and ask why there are so many irregular languages.

in 1869 i found a wife. i thought this was an immense long jump ahead. my wife hd a small 40 acre farm on which we lived n which i took care v, while we lived near e village v spring grove. t this time i ws elected justice v e peace, but there ws more honor, than profit in that office, for e norwegian people in e neighborhood were so honest, industrious n peaceful, that a lawsuit ws rarely heard v. i hd, however, e pleasure v joining three couples into e holy bonds v

matrimony.

a year after my marriage i ws blessed with a son, whom i called "elmo joel," after myself (elias), n after my father (john). e little sweet boy died only twenty-one days old. oh! i felt terribly down-hearted. he ws the only child i ever had. i think it ws better for the boy. he might hv become a reformer like myself, n then he wd hv hd a hard struggle in life n bn persecuted as a dangerous man, n he might hv bn put in prison by e fanatical christians for expressing an honest opinion; — sleep in peace my dear son, elmo joel, i cd nt hv helped u much, my dear child!

in 1873 i ws elected county treasurer v houston county, minnesota. i then rented out e farm n bought a six room house in caledonia, e county seat. this house ws formerly occupied by a methodist preacher.

when my office v county treasurer terminated after two years, i did nt try t b re-elected. i hd offended so many people with my alteutonik union tongue n with my religion v sciences n humanity, that e church, press n e politicians jumped on t me like wild cats n tigers.

in 1880 i lost my wife, n sold my land at an advanced price. i sold my horses, cattle, pigs, chickens n my good n fine little dog. my white cat with black spots over her eyes, i gave away t a little girl. now i wandered away again; this time t north dakota with my brother heimdal n his family. we settled at davenport, twenty miles southwest from e city v fargo. here i took a free homestead v 160 acres v good level prairie land. i improved it n rented it out t neighbors n taught school most v e time, staying on e land enough t prove up. after five years, i got a patent or warranty deed.

in 1886 i sold my homestead t a german for \$2,600.

yes, i now started out t wander again t day county, south dakota, where my aunt gerda lived, then a widow on a farm with six children. i bought 480 acres v good prairie land for \$6.00 per acres, cash. i hired neighbors t plow up as much as i cd pay cash for.

chapter b-h

i rented out my land t neighbors n taught school n studied on my great plan for e alteutonik union tongue. this study gave me more pleasure mornings, evenings, free saturdays n sundays, than land or money. i often jumped up n down for joy, t think v how a good regular grammar, without exceptions t bewilder e little brains v e dear boys n girls, wd b, n how happy they wd b with "fonetik" spelling, which wd waste less brain phosphor n economize education. i was e first man t abolish capital letters in writing letters or books.

in 1890 or 1891, i bought e bristol independent, a weekly local newspaper with about 500 subscribers, liberal advertising n job work, in e village v bristol, south dakota on a main railroad line. now i ought t feel happy again t think that i was a land owner, an author, editor, proprietor v a newspaper, only 45 years old, with good eyes, ears n my teeth well preserved. i hd already hd two books published in chicago on language, but they hd a slow sale n were sent to second hand stores. this gave me experience but no money. while teaching in south dakota i read diligently david p. page's "theory n practice of teaching." i cn highly recommend this book t teachers n parents, also herbert spencer on education.

i ws in fairly good circumstances now from e profits on e land n e printing. i began t think seriously v finding an old maid v my own age for a wife. widows with children i ws afraid v, because they wd love their children more than they cd possibly love a step-father. i hd often heard that an old man, who married a young girl ws a fool; hence, there ws nothing left for me in this direction, but t look carefully for some old maid. i hd one old maid on e string. we spent many happy n instructive hours together for a year.

e more i pondered n wondered about marriage, e less n less i became inclined t enter e matrimonial lottery for the second time. i noticed how many old maids got along better thru life, than wives with poor families. old bachelors were generally a cautious n orderly class

v men n often less cruelly pressed in e struggle for a living, than e married ones. e more people, e less wages. i also thought, there were t many people in e world. i read somewhere, that at e rate we are now going, our coal will last only a hundred years, n our timber will be exhausted in a short time. the more people in e country, e sooner comes misery, overwork, hysterics n degenerates. overpopulation is a curse.

after managing my newspaper, e **bristol independent**, one year, i sold it. i longed t wander again over this wide, wide, wonderful world, i packed my large trunk n hand satchel, as full v clothing, books n knickknacks, as it wd hold. i tied it up firmly with a half inch rope. i made a tour first t lake mill, iowa, where i hd an older aunt, mrs. tveito, n eight cousins, all married n doing well on good small farms, or in business.

in 1895 i started a long wandering tour from iowa t chicago with e view v starting a colony on e cheap lands v e sunny southern states. on account v this view v mine, e railroads gave me a free ticket. now i was in glory. i started on e fast train v e illinois, tennessee, arkansas, mississippi, alabama, louisiana, texas, georgia n florida. i visited many v e old slaveholders n large land owners with a view v buying up land on contract n bringing good settlers from e north with money. this pleased e southern people. i ws dined n wined as never before in my life. i saw n talked with many v e "colored people." i never saw so many coal black men n women in my life before. i rode back t illinois n t south dakota. my colonizing scheme did nt come t a finish, but i hd amusement, pleasure n instruction from my southern excursion.

i came again t bristol, south dakota. after a few years stay, i started again on my wanderings, like "vegtam" in e teutonic god-lore, (mythology).

in 1900 i tied up my trunk n traveling satchel again n boarded e train for st. paul n minneapolis, "e twin cities." here i stayed a few days, t visit n talk with my acquaintances. i shd like t hv said more about

minneapolis, but i do nt think it wd interest my readers. i bought a tourist ticket at st. paul on e northern pacific railroad to la crosse in eastern washington, in e woolly west, among sheep herders n cowboys.

la crosse ws a small station then with a railroad, general stores, post office, blacksmith n carpenter shops n a large wheat warehouse. i took a look at e cheap lands. never ws a man so near to a grand rise in life from e small sum v \$5,000, as i was then. i came there at a time when everybody ws discouraged by e drought n by e gopher plague.

e railroad sold their large body v land mostly for \$3.00 an acre. a fifth cash, e rest to run at 6 per cent. i bofght 320 acres for \$3.00 an acre and 160 acres for \$1.00 an acre, on account v some stones in one corner. i said t myself, "if cattle, horses n sheep cn grow fat on this land, it must certainly b worth more than e price asked for it."

oh think! this land ws only half a mile (about 800 meters) from e growing village v la crosse, on e main railroad line from spokane in washington t portland, oregon. i kept e 480 acres one year, n like a fool, i sold it for \$6.00 an acre or for only \$3.00 an acre more than i hd given for it. it soon rose to \$50.00, soon after i bought a whole section, 640 acres v land with a spring v water on it, one mile from meeker with a railroad station n wheat warehouse one mile from my land.

e section ws prairie land n good for pasture or grain. now i was in clover n glory again. i saw no rabbits, as e prairie wolves devoured them, according to their good god given nature. i ws e only scandinavian here for one year; hence, i started a real norwegian colony, which i hd failed t do in e southern states. i wrote a long letter in e widely read "skandinaven," v chicago, explaining e good chances here for a norwegian colony for persons with money enough to improve their farms. my letter brought many norwegian colonists from e middle west. they soon built a lutheran church.

ah alas! i made a fool v myself again. i sold my

good land again, 640 acres for \$8.00 an acre. i hd no need v doing it. e land soon rose to \$60.00 an acre. i cd just as well hv bought two or three sections v 640 acres each at \$3.00 per acre as well as nt, as e railroad asked only one fifth cash, but i ws nt a financial genius, if i hd been, i cd easily hv made over \$100,000 at that time in a few years, n given my mother n sister silk dresses, money n many fine presents.

e cheap land ws soon bought up by wiser speculators than myself. "afterwards i bought 240 acres half a mile from e village v hay," six miles south from neeker on e northern pacific railroad 35 miles south-east from colfax, our county seat in whitman county, washington. before i hd boarded with neighbors, while hiring some improvements done on my land n at e same tm studying how to improve my good practicable alteutonik union tongue, n e universal religion. i was e first man to adopt abbreviations for e most frequent words. i had a list v 200 abbreviations.

in 1902, i built a little frame house on my land half a mile from hay 14x16 n 12 ft. high, so that i cd hv three beds upstairs in case v need for visitors or roomers. i started to do my own cooking n baking. now, i found mother's advice to me t b very useful. she taught me, when young to make real yeast bread, goda biscuits, boil beef or potatoes, fry pork n make pancakes or oat meal.

now, a new n grand idea came into my head n went down into my heart also, n that ws a "universal signal language" with arms n fingers. those new signals caused me a great deal v brain work, as well as much amusement. one day i rode on e railroad from hay to colfax, 35 miles, i saw two deaf n dumb people talk together by means v e two-handed finger signs which en b seen in a large dictionary under e strange greek name v dactyology (finger language). i never got-tired v looking at e mysterious motions n smilings v e 2 deaf n dumb persons. i thought, why cd nt all boys and girls learn 100 signals with hands, arms n fingers, which they cd use t their great convenience

n profit all thru life. by good appropriate signals with arms n hands, they cd express their most common desires across e streets, from house t house, across noisy factories n between persons at a distance on a farm.

this world's signal language gave me work n pleasure during e whole winter v 1901. after i hd my 100 signals ready, i drew a rough picture v each signal n taught them t two v mr. buff's children, so that i cd signal to their house from mine, about 160 meters apart. mr. buff hd a store at hay, but lived on his farm, adjoining mine. i wl give my readers a few pictures v my wonderful "world signals" in e appendix at e end v this book. they wl b explained in e grand systematized alteutonik union tongue.

in 1903 i sold my 240 acres v land, n started t wander in search v more green pastures. i wandered from hay to moscow n to lewiston, idaho n from there to clarkston, washington, after looking around a few days, i wandered t seattle, a metropolis v washington, thence 30 miles south t e city v tacoma, with its 100 feet wide streets. if it hd nt bn for e wide streets n still land-locked harbor in tacoma, i shd hv gone back t seattle. tacoma is a city v 125,000 inhabitants, v usoners (americans), scandinavians, germans, slavonians, poles, austrians, english, irish, italians, russians, greeks n nipponese (japanese). e city lies on a long arm v e pacific ocean, called "puget sound." i bought a few lots in tacoma.

chapter b-i

from tacoma t europe.

after four years stay, i sold my land n lots in tacoma. that ws in 1907. now, oh, now! in my 62nd year, e old passion for wandering (wanderlust) came over me like an evil spirit, so that i cd nt resist.

on e 7th day v august 1907, i bought a tourist ticket t new york city n a steamship ticket on e hamburg american line. e name v e ship ws "amerika," 600 feet long. i started thirteen days ahead v time, so as t have a week t spare t see new york, brooklyn, n

jersey city. i saw many magnificent sights on this transcontinental ride from tacoma (30 miles south v e metropolis, seattle), t new york city, or from e north pacific t e north atlantic ocean.

i have nt space here t enumerate e many grand scenes over e rocky n allegheny mountains. on august 20th, 1907, i entered e good 2nd class cabin in e steamer "amerika," sailing from new york t hamburg. we hd fine weather across e atlantic. only half v one day did i feel sea-sick. i took our ship seven days t steam over from new york t hamburg. we ed buy a small newspaper every day fresh from marconi wire-less reports, while crossing e salten sea. we stopped an hour's time at plymouth, england, n cherbourg, france, t let off passengers, mails n merchandise.

at last our good ship reached cuxhafen, where we stepped onto german land. i went from cuxhafen on a short railroad t e great commercial city v hamburg, germany, i took in at a hotel. while staying four days here, t view e city, as, e museums, theaters, churches, e little city lake, alster, n then e grand union railroad depot, one among e finest in e world. e hamburg docks ws a sight worth seeing with their strong lifting cranes t load n unload ships.

there is a very fast railroad train, running from hamburg t berlin, but i preferred t ride on e slower local train, which stops at every station. in this way i ed see more v e country n talk with e people in their own pure, homogenous n self-explaining native tongue. e country highways go, either under or over e railroads in germany, t avoid accidents, which are surprisingly few. when i came t berlin, i left my trunk n hand satchel at e railroad station n went t a hotel overnight. e next day i found a good private furnished room 14x16 feet on the first floor.

e room hd a good feather bed, carpet, sofa, writing table, a high box for hanging clothes (kleiderschrank) n a fire place. there ws a shoemaker shop in e basement. i hd a quiet place for reading, writing n meeting v visitors. e place i selected was fehrbelliner

strasse 12, berlin. while there i received many letters n papers from usona (u. s. a.) n norway. e place is only half an hours walk t e royal palace on e linden strasse. e rent is cheaper in berlin than in any other large city, i hv bn in.

e family where i stayed was very accomodating n friendly. i never heard them say a harsh word about e united states. i remained six months in e solid n beautiful city v berlin. e streets are cleaned every day. i went very diligently t e university n listened t e able lectures v e learned professors. i requested n received extra permission t hear different professors. i talkd with som ev e professors n students on a variety v subjects. i attended various protestant, catholic n jewish churches or synagogues, theaters, museums, reichstag n landtag.

whenever i hd a chance, i attended e political discussions, v e conservative, national, liberal n socialist parties, in order t understand e inner life v e people n nt merely look at e people from e railroad train or from a hotel window. i read several german daily papers each day, bought many german books n pamphlets — one pamphlet on birth control sold openly in some book stores, price 10 cents (40 pfennige). i learned much abut e army at hamburg, berlin, sansouci, potsdam n koeln (cologne). i asked one man, "why people can combine nationally to kill, but can not combine to feed one another?"

i became acquainted with an old german linguist n author, at whose house i visited eight or nine times. i desired him t help me t make e "alteutonik" union tongue more perfect n acceptable t e german, scandnavian n dutch people. he said with a clear emphasis, that four fifths v e difficulties in learning a foreign language is caused by e complex n irregular grammar. his daughter looked at me n said, "i think father is right, i found that out by studying french. oh horror! french grammar!"

her mother said, "e french people look with just as great a terror at e german irregular grammar, as we

do on e french irregular verbs, nouns, adjectives. what people learn when young boys n girls seems t them all correct, no matter how foolish it really is, this is so both in language n education. we lack imagination t see ourselves as others see us."

here e old linguist spoke up n said, "if german ed b made simple n regular in grammar, all foreign nations ed learn german at least five times easier than english, french, spanish, italian, russian or turkish; hence, a simplified n regular german, if made a national mother tongue for all purposes wd become e best international language, because it wd hv a permanent home basis n a great literature in all branches v world's knowledge for human guidance. i can nt understand, how e 'homeless' language cd become international, like esperanto. how cn it?" i shall call my learned german helper n teacher, hermann schulkind, because he did nt want me t make his name known.

herr schulkind belonged t e conservative party n wrote much for e press. he did nt want his true name known, until his high friends n co-workers hd hd time t consider e simplification v e german grammar in all its bearings for good n evil. he thought e main evil wd b, that e language wd sound odd, almost like a caricature. after e people, however, hd seen e many benefits v alteutonik n noticed its euphony, they might favor e reformed n regular german grammar, if e old basewords were preserved n subject only t e simple inflections v e grammar.

i said, i thought language professors n students of germany, austria, sweden, norway, denmark, holland n belgium cd unite on one alteutonik union tongue with e adoption v 200 t 300 connecting low german words, which are so similar t all v them. herr schulkind said that e ruling classes v germany are becoming more n more cosmopolitan-minded. they hv all studied foreign languages n know how much extra difficulty is caused by memorizing irregular nouns, verbs n adjectives.

his daughter said, smiling, that she thought e ruling classes v central n northern europe wd like very much

t outflank e english tongue as a world's language n substitute e simple, regular, self-explaining n phonetic german speech. this wd also make e simplified german easier t school boys n girls at home n give them more spare time t learn a foreign tongue, t make them more broad-minded n international in intellect n sympathy n less chauvinistic n boasting.

ms. schulkind thought, that a simple n regular german, especially, if united with e scandinavian n dutch speaking people, wd b studied so much in all countries, on account v its easy mastery, that german, scandinavian n dutch opinion n commerce wd spread more than ever before, for it wd become easier t make goods known than formerly. having e most economical n most self-explaining language in e world, they wd, with their universal popular school system, become e world's most intelligent n efficient people. see alteutonik language, now in universities.

herr schulkind considered my plan for a regular n euphonic world's grammar, n made changes here n there, which i thought were good ones. i hd at first proposed "s" as e only plural sign, but herr schulkind, after trying several letters thought "a" (ah) wd b e most euphonic n international. he made other changes in my regular world's grammar from time t time. his wife n daughter also took part in e discussion. they said that they hoped german wd be made simple n regular, so that french, polish, russian, hungarian n italian neighboring nations cd master it in one fifth v e time their boys n girls needed now. many v them never begin t learn german at present on account v e complex n irregular grammar.

i found out, that e women both in germany n scandinavia were more in favor v simplifying e grammar, than e men, perhaps, owing t their greater idealism n sympathy with children. herr schulkind put forth an idea, which surprised me greatly at first. he thought, that, it wd add immensely t e power v conquest v simplified german or "alteutonik," if e german people wd consent t select 200 or 300 words from

e low german dialect, which is so much alike e scandinavian, dutch n english words, that those brother nations ed more easily introduce it into their common schools. after 30 years, it might be adopted as e only national language for all purposes, especially by e continental teutons.

such words as: "dat, wat, fader, moder, broder, sister, dag, do (tue), doter, ete (esse), fertäle (erzähle), ga (gehe), köpe (kaufe), kort (kurz), löpe (laufe), nei (nein), nu (nun), ok (auch), ov (von), selv (selbst), ship (schiff), sik (sich), stad (stadt), tal (zahl), up (auf), ut (aus), water (wasser), wor (wo) nsf. frau schulkind n daughter laughed heartily at e new union words. they said, however, that if e germans ed induce sweden, norway, denmark n holland t join in adopting e "alteutonik union tongue," e high germans ed afford t sacrifice much, for it wd hv a vast influence on france, russia, asia, african for imitation.

e fact that scandinavia n holland hd adopted e alteutonik union tongue, wd b a great object lesson t other small nations in europe, such as greece, bohemia n bulgaria. it is a serious drawback t e nation t hv a language spoken by less than 20 millions. such nations en nt hv a large literature n e minds v common people wl b narrow n less international in their sympathies. such a language, as e simple n regular alteutonik ed b easily mastered from a small book in each v e small nations.

after having enjoyed a supper n a glass v french wine, herr schulkind said, he thought i ought t write a little pamphlet embodying our ideas n send a copy t e teutonic universities n t a few leading newspapers in europe n usona (u. s. a.). i promised i wd do that, which i did after i came back t usona. e price v alteutonik is 20 cents (80 pfennige). i said, however, that i thought e english speaking people wd b slow t introduce e alteutonik union tongue, because they hoped t make english e world's language.

chapter b-o

t england n scandinavia.

e last evening we were together in berlin, herr schulkind, his wife n daughter expressed e hope that i ed persuade e scandinavians t introduce in their common schools, e simple, regular, self-explaining alteutonik union tongue. his daughter said, "father n i hope n will, mr. molee, write something for e press, which will induce e people v germany n holland t introduce alteutonik in e people's schools. oh! think then e scandinavian, dutch n german people wd hv l simple n regular tongue. then e teutons could go t e same churches, lectures, schools n theaters in e united states n other foreign countries, n then b better able t preserve their good language forever at less expense n hv more time t learn english n french n besides spanish. i said, i have spent over \$4,000 v my meager means t send out books, yes, out v my poverty.

i left berlin on e first day v march 1908, n traveled by railroad thru france, t e grand city v paris. i stayed a week here n wandered everywhere about e city, either by carriage, automobile, rail or on foot, to see e great monuments, as e eifel tower, triomphe vendome, notre dame, e churches, e tuileries n theaters.

from paris i traveled thru belgium n t london, england, where i stayed seven months n printed a pamphlet, explaining e advantage v adopting e alteutonik union tongue. e english, however, hd no taste for such alteutonik, as i found in germany, sweden, norway n denmark. london is certainly a grand city, which any nation ed b proud v, except as t e immense poverty. i visited e london tower, e crystal palace, westminster abbey, e london cathedral, madam treauso's wax figures, e museums, e great library, churches, theatres, n e three cornered bank v england.

thru a friend, i obtained twice permission t listen t e discussion in e house v commons. i also hd e pleasure v seeking king edward, queen alexandra n e crown prince george, n his wife, mary. i traveled from london t flushing (flussingen), thru e rich n industrious

holland, then t bremen, hamburg, n t kiel in germany. i then traveled from kiel to copenhagen, denmark, called e "northern athens." in copenhagen, i tasted e famous danish butter n cheese, e best i hv ever tasted in europe or usona.

i visited e large n learned danish university n talked with two v e professors about e alteutonik union tongue. they said my idea ws fine enough, but e people hold so strongly t old ideas n institutions, that it is doubtful, whether it cn ever b adopted, altho language ought really t b made more simple n regular. "we have t many languages," they said. i visited e famous thorwaldsen's museum, e court house (raadhuset), two theaters n e church near e university. i stayed a week in copenhagen. n people were remarkably well dressed n orderly.

i wandered from copenhagen t helsingör, n then by boat t helsingborg, sweden, then t malmö, then thru e level n well tilled farmlands v skåne (pr. skavni). e railroad swung west t gothenburg, an important commercial n manufacturing city with fine schools n a learned academy.

sweden has three universities already; upsala, stockholm, n lund. e swedes are a very polite people, n are often called "e frenchmen v e north." sweden constitutes more than one-half v e three scandinavian countries, (sweden, norway n denmark, including iceland with about 100,000 souls). from gothenburg i traveled north thru e beautiful värmland n then west t christiania, e capital v norway (norge, norrwegia). this is a city v nearly 250,000 inhabitants with fine school houses, a university, several large banks, daily, weekly n monthly publications. christiania is situated on a long n narrow sound 50 miles long, from e north sea. here ships n railroads greet each other.

o! joy, joy! i hv at last arrived into my dear old fatherland! altho born in usona (u. s. a.) my parents came from a farm in southern norway. he who does nt love e fatherland n e language v his ancestors cn nt love his adopted country. he who loves nt his mother,

cn nt love his wife. this is true v all foreigners. i found americans born in germany, who loved america n celebrated e fourth v july. e best wd b t love all lands n all men alike, or nearly so.

while in christiania, i attended frequently e lectures at e university n became well acquainted with prof. dr. broegger, a great geologist n alstot with prof. dr. löchen, a lecturer on sociology, or e science v e moving forces in society, including labor, capital n war.

on e 27th day v april, 1909, i hd e honor v obtaining an audience from his majesty, king haakon e 7th v norway. prof. brögger, then e rector v e university, helped me to obtain this audience in e rolay castle. e king ws very friendly t me, who ws only a student v language n a newspaper correspondent. he bid me sit down in a costly cushion chair. we talked together for half an hour mostly about uniting together e swedish, norwegian n danish languages, which cn b done with remarkable few changes.

after a while we switched off into e alteutonik union tongue. this wd include in e union v all teutonic peoples. it wd b grander n pay better than e mere scandinavian union tongue, but it wd b more difficult t agree on. i cn nt say what his majesty thought about this, for it is considered wrong t give e private opinion v e king n thus put him in any conflict, that his majesty himself does nt publicly initiate. he has his special confidants, who cn speak for him, when he desires.

on e 26th day v may, 1909, my friends, n i founded e first alteutonik union language society in christiania. judge (assessor) a. faerden, ws e first president, a learned n sympathetic judge. after visiting my father's and mother's former homes in vestfjordale in tin, in overtelemarken, i returned t christiania. on e 6th day v june, 1909, i went on e ship "oslo," to hull, england, n from there t liverpool, where i hd t wait a week for e grand n renowned ship "lusitania," which brought me t new york. this ship was afterward torpedoed n sunk with most v its passengers in e world's

war, 1914.

i am now (1919) in tacoma, wash. i am living in simple style in a furnished outside room, 14x16, n living on interest. i spend my sparetime in writing for the newspapers occasional articles, n in studying e nature v literature, education n sociology.

i begin t see, that nine tenths v all that is written is mere sentimental bosh n slush, without any life-guiding help. this is especially true in poetry, latin, drama, fiction n religion. much even in shakespeare, gothe n molier is sentimental bosh, without any life-steering advice t young people.

e most useful reading for e people is science, philosophy n pedagogy, or e science v education. fiction n poetry is gradually being relegated t young people.

suicide.

a short time ago, i received a letter from henry adams in my childhood home in dear old muskego, wisconsin that my former school mate, e bad boy n moral defective, loki, hd committed suicide 45 years ago at e age of 30. he hd bn arrested 3 times, n cost e county of wakashaw many thousands of dollars. i cd not help but think, what a blessing that was t himself, his parents n society. a criminal is not normal n life is not worth living t such men or women. if all incurable idiots n moral defectives wd take their own lives, or b taken by a more advanced, scientific n loving society than we now hv, it wd b better for e world. such lives wd b taken thru love n kindness t e unfortunate as well as love for e welfare of e human race. now society kills for profit, for colonies n trade, but does not kill for e purpose of improving e race.

after loki hd bn told of e 3 quickest n least painful methods of suicide; namely, hanging, drowning or shooting, shooting wd b e quickest, if gun or large revolver

were used, n placed in e mouth pointing t e center of e head n brain. loki borrowed a large revolver, saying he wanted it t kill a dangerous dog. he put it in his mouth while lying on e bed n fired. when people, hearing e shot rushed in t see, he was dead, n gone t his long n painless sleep forever, as he hd a right t when life became t painful n hopeless t him. ingersoll, spencer, hume, schopenhauer, häckel n many other great n learned thinkers claim it is any person's right t end life, when it becomes t painful n useless t any one. they also claim, that according t psychology e mind, soul or spirit cannot live without e living body, hence, no life after death.



appendix

a world's problem.

(by elias molee)

e 15 mst frequent ab's

b, bn, cd, en, e, hd, hv, n, nsf, shd, shl, t, u, wd, wl.

key-words

be, been, could, can, the, had, have, and, and-so-forth, should, shall, to-too, you, would, will.

e 125 useful Ab's

abt, af, a-n, be, bem, bf, bk, blv, bs, bt, btr, btw, cm, emu, dd, ev, f, f-n, fgt, fg, fr, g, gn, gr, gt, gv, h, hs, hu, hwr, lg, ll, lrn, ntr, ls, lst, lt, m, mc, mgt, mn, mo, mr, mrs, ms, mst, nd, nr, nt, ntg, nv, pd, pt, p, r, re, rt, s, se, sd, sh, sm, sn, st, sp, stn, tc, tg, tgr, tk, tm, tn, tnk, tr, ts, tse, tt, trf, ustn, v, wm, wn, wr, ws, wt, ' (final "ing"). A, B, Ch, D, E, F, G, H, L, Lf, M, S, Ss, N, N., Ab, Ab, Q, E, H2, 2H, I, II, J, J'm, K, K'n, O, P, Py, b2, b3, 2e, 3e, H3, H32, 'p, 'm, 'u, '1.

key-words.

about, after, afternoon, because, become, before, back, believe, best, but, better, between, come, common, did, ever, for, forenoon, forget, forgive, from, good, gone, great, get, give, he, has, who, however, long, little, learn, less, least, let, me, might, man, more, mister, missis, must, most, need, nor, not, nothing, neither, never, paid, point, page, are, receive, right, is such, said, she, some, send, street, speak, stand, teach, thing, together, take, time, then, think, there, this, these, that, therefore, understand, of (ov), woman, when, where, was, what, as (az), 'ing), answer, brother, child, daughter, educate, father, god, health, love, life, mother, son, nature, north, sister, abbreviate, abbreviation, question, education, head, home, idea, ideal, judge, judgment, kind, kindness, over, part, party, book, bank, credit, cash, human, humanity, final "ship, ment, ness, ing, tion or sion."

lt (let) m (me) try now t write with e forego' Ab's, (abbreviations) n without capital letters, except f (for)

special n constant Ab's. u, wl see tt an apostrophe at e end v (of) a word means "ing"; z (az) "forego'" (foregoing); a line t a word means "tion," or "sion"; z, Ab| (abbreviation), "p" means tt "ship," s t b added; z "friend'p" (friendship); "m" means "ment"; z, "state'm" (statement); "n" means "ness"; z, "smooth'u" (smoothness).

it is wonderful how write' n print' en b shortened by a few easily lrnd Ab's. we ought really t adopt sir isaak pitman's "fonic system." all na's shd adopt single letters f e diphthongs, "au (ow), ch, ei, (i), eu (oy), sh, ng.

by an arabic figure bf n af e large n small letters, e letters en b increased 36 tims in prover t form short word signs n phrases; z, "nsf," (and so forth), "afa" ((as far as), nsf. H means health, but 2 n large H (2H) means "home," H3 (human), H32 (humanity), e last figure 2 stn f e suffix (ity). wr tr are 2 final figures, it wd b well t let different figures stn uniformly f different suffixes. in ts way 1,000 shn Ab's ed b formed. e roman scribes employed 5,000 Ab's we ed easily lrn 1,000, n tn all write' n print' wd b fr one-third t one-half ls. E | n b2s wd bcm cheaper. Ab's wd bcm a bless' t business men n students in b2-keep' n note-tk'.

e Ab's ed b increased by 200 mo every 20 years, until we hd 1,000. hu (who) wl prepare a system v 1,000 Ab's f us in europe or america. e Ab's wd increase men's power v accurate observation n pronunciation, be v e constant drills, we wd bcm necessary.

it stns t reason tt if a gr number v words r abbreviated, e children wl hv t look closely n t drill on e pronunciation in skl n at home. ts wl cause men t pronounce alike all O e world.

s this book has not been copyrighted, any publisher has a right to publish it in whole or by abstracts. nay, i even desire it, without any reward to me. i should like to see "molee's and ibsen's doll's house" in "alteutonik" printed in one book.

signala.

von elias möli (molee), ph. b.

adresse—"1911 d str. tacoma, wash., u. s. a."

bitte, lassen sie mir meinen zirkulärbrief mit lateinischen buchstaben in alteutunik schreiben, welche sprache die welt beherrschen, wuerde, wenn angenommen in deutschland, oesterreich, skandinavien, holland und der schweiz. mein buch, alteutonike, ist nun in den universitäten.

alteutunik.

di sprakeregla is ja schon angivn in mio buk. mi kan, daher, inshranka mi to betrakta di signala alein. mi wiln gern shreiba ovr 1 nytlik, konkret, n interessant gegenstand in alteutunik, om to zeiga, dat dis sprake kan gebraukis fyr andre zweka, als fyr di abstrakte sprakeregla. di signala is gewis slekt zeiknen, weil mi havn kein ybu in zeiknan. mi hofe dok, dat andre mana n weiba, kan, mer spät, maka di signala mer schön. abr fyr kinda to nakama, glaupe mi wirklik, dat it is mer gud fyr kinda to hav einfake bilda in e begine. di signala wil worda se'r gud i di folkeshula, als 1 leitk leiboybu undr e anleitu ov 1 lerer odr lerin. di punktirn lina zeige e riktu ov e bemegn, rekts n links, up n nidr, odr in 1 zirkl. e bedeutu ov di signala erklaris undr jede bild. wen möglik, sol man wenda e flake hand gegn e anshauer, als tal (numr) 1 n 2, mitundr brauke man blot to drea e hand om e handwurz, als in di tala 8, 16, 17. in tal 14 lege man di rekte hand ovr e mund, wilk bedete, "stile, ruik, sweige."

nak omstanda kan 1 signal bedete entwedr 1 utsage, 1 mitteilu, 1 wunsh, odr 1 befele; als tal (nr) 4. di bekante omstanda mang di betrefande persona wil dok ferstandis.

di signala is se'r bekwm, wen man wil andeuta etwat ovr e strase odr feld, odr ovr 1 grot zimr, hale n fabrik, wor man kan nit höra gud. dis wil oft besleunika e arbeit n ferstandis. dise signala kan fermeris, n worda ware weltsignala, weil si hav nix to tua mit worta, odr nazionike spraka, odr rasa. e algemeine

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figertala.

bei e figertaliru i sdi fingra talirn (numerirn) fon rekts to links, als zeign bei di bilda 27 n 28, n an di fershidene teila ov e angesikt, als zeign bei bild 29. wen man wil andeutua 1 tal, hebe man e betrefande fingr, daurande (während) di andre fingra haltis tosa-men. wen man wil andeuta 10, 20, 30, nsf, lege man 2 fingra an e betrefande stele ov e angesikt, e zeige-fingr n e langfingr an e rekte odr linke hand. wen man vil andeuta 11, setze man an e kin, wilk is 10, e daumfingr ov e rekte hand, wilk is 1, (10+1=11). fyr 68 setze man fingr 8 an e 60 platz, nsf.

wen man wiln, kanen man talira di strasa, zimra n di mest benytzn gegenstanda, n andeuta di tala mit di fingra n e angesikt. man kanen talira, brod 1, butr 2, er-daltpfl 3, sweinfleish 3, rindfleish 5, gansfleish 6, käse 7, supe 8, kafe 9; bir 10, milk 11, watr 12, nsf. dan kaanen man bestel adi erwunsh saka mit di fingra.

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von elias möli (molee), ph. b.

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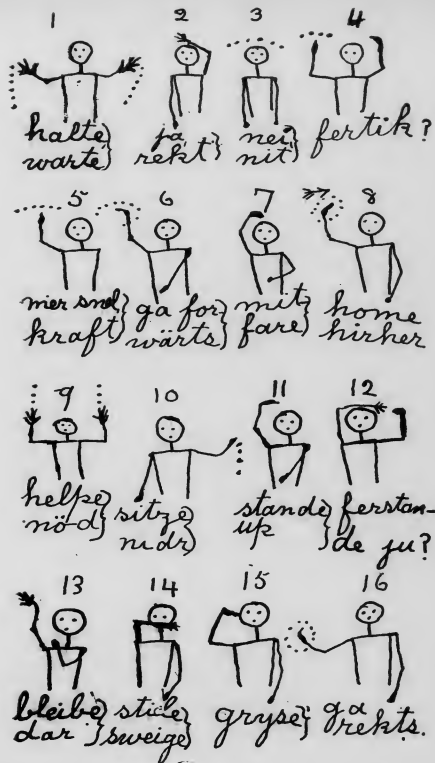
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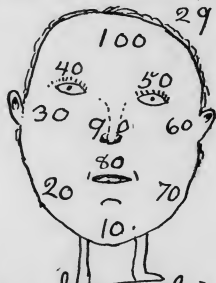
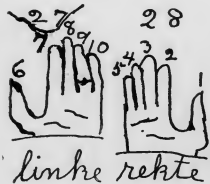
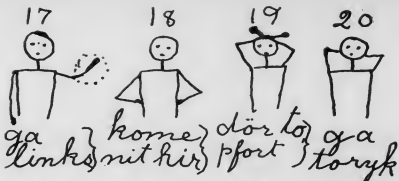
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andr einad andr signala bis ale is makn undr e anleitu ov e predikr, fortragr, odr lesr.

di festlandike teutonera soln wirklik fereinika sik in germania, austria, skandia, holland, belgia n svisia, an 1 sprake n 1 folkosignalsystem; dan wiln andre fremde gefolka ok lerna it, wen ok nur in sio (ihre) folkoshula. alteutonik, wegn sin einfakei n regelmasikei, wil sikelik gern worda studirn in di hokshula in ale landa, besonders in sydamerika n asia, wen it hav isn införn in di teutonike landa, als e einzike nazonike sprake. it is e einfake n selvyklare wortashatz, dat hav makn di festlandike teutonera so upklarn, nit e swirike sprakelere. rusia n andre landa hav swirike sprakelera, n is dok weit toryk. watimr is unödwendik n unfernunftik is shadlik. it is 1 grot unglyk fyr di zentral makta, dat si hav nit so ferbreitn sprake, als anglia n nordamerika, om to be'influsa e ofentlike meinu (opinion). dis abr kenen si einhola bei e fereinfaku n fereiniku ov sine tutonike sprake.

di germaniera, austriera, skandiera n bolandera wiln worda mer gud underriktn n alseitik, wen si havn nur 1 einzik nazonik sprake tosamem, den dan kenen si ferstanda eindero buka. file buka is nimals oversetzn. grote konversaziono lexikona löne it sik nit to shreibn fyr 1 klein nazon mit 1 wenik ferbreitn sprake. je mer ferbreitn e sprake is, desto mer kenntnis, n handl, n turista, wor it is ok gude shula darto.





{ zeichnen bei
 elias molle
 1915.

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TITLE**